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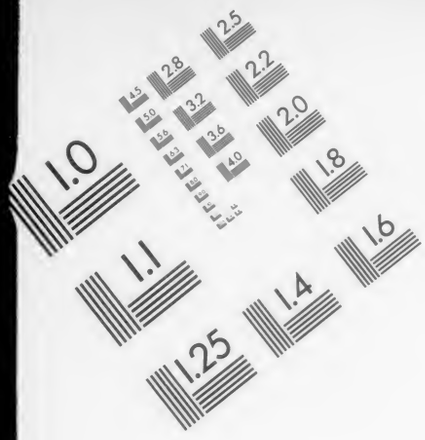

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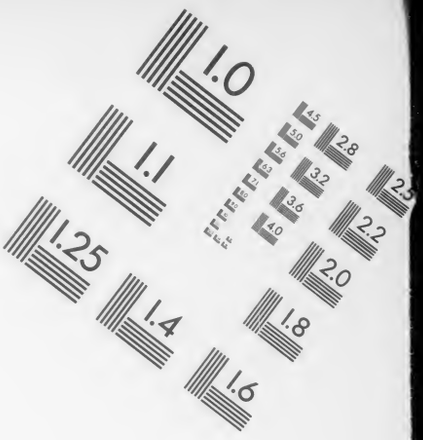

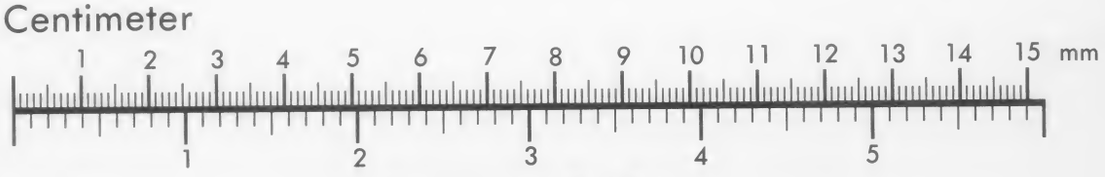

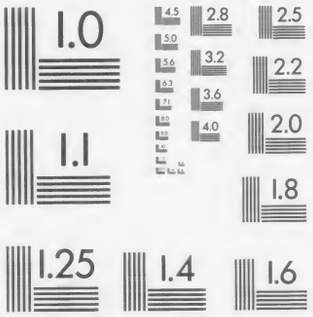

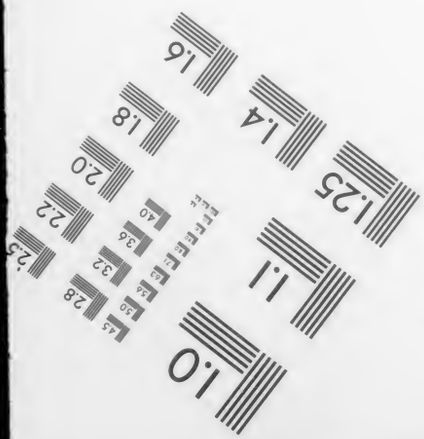

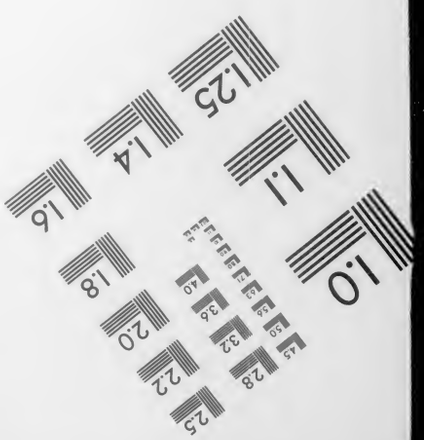

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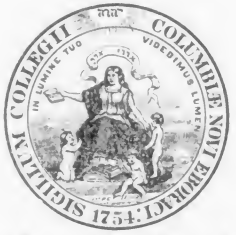

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EPIDICVS

FROM THE TEXT OF G. GOETZ

WITH AN INTRODUCTION AND NOTES

BY

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PREFACE.

THIS little book lays no claim to originality. It is an attempt to bring together such information as shall render the Epidicus intelligible to an English student. And, as the Epidicus is neither too long nor too difficult, and possesses the advantage of being unobjectionable in tone, it is, I think, a suitable play for those who have previously read little or no Plautus. The notes are designed for such students: they contain much that more experienced readers will not need.

The first sections of the Introduction follow Dr Brix (Trinummus, Einleitung), often very closely. The sections on Metre and Prosody are based on Ussing's Prolegomena, though the view taken is not always the same as his. The text is Goetz's (Teubner, Leipzig 1878) with occasional departures, which are usually mentioned in the notes. Students are referred to Goetz's edition for the apparatus criticus. For the notes Ussing (vol. 3) has been very useful, but perhaps even more has been drawn from the admirable editions of the Trinummus, Captivi, Menaechmi and Miles by Dr Brix. I only wish I could emulate him.

There is a difficulty about uniformity of reference in Plautus. Uniformity might be secured if Ussing's numbering were always quoted, but his book is too expensive to be

in the hands of every student. As a rule my references are made to Brix in the four plays edited by him, to Fleckeisen in the ten plays (other than Brix's) published by Teubner, elsewhere to Ussing. But, except in a few extreme cases, e.g. the Casina, the difference in the numbering of a line is very small, and little trouble will, I hope, be caused by the want of uniformity.

I owe many thanks to the friends who have helped me, to Mr R. A. Neil, Fellow of Pembroke College, for revising the Introduction, to Mr W. A. Gill, Fellow of Magdalene College, for criticising the notes in manuscript, and to my former pupil Mr F. G. Plaistowe, Fellow of Queens' College, for correcting the whole in proof. Their help has done much to improve the book. I fear it still has many shortcomings, and shall be grateful for any suggestions which may help to lessen them.

J. H. GRAY.

QUEENS' COLLEGE,
June 30th, 1893.

INTRODUCTION.

1. Early Roman Comedy.
2. Plautus.
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5. Prosody:
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1. *Early Roman Comedy.* Roman like Greek Comedy may be traced back to the Harvest, Vintage and other Festivals. 'The joy of harvest' found expression in alternate verses, singer answering singer, at first playful, but gradually becoming so personal and bitter as finally to call for the interference of the law. Hence sprang the *versus Fescennini* which are said to derive their name from the South Etrurian town Fescennium. Their metre was the Saturnian, the one national Roman product in matters rhythmical, a mixture of the iambic and trochaic rhythm. The Italian habit of rivals improvising verses always has been, and still is, a favourite entertainment among Italian rustics.

A pestilence at Rome in the consulship of C. Sulpicius Paeticus and C. Licinius Stolo B.C. 364 led to the invitation of Etruscan players (*ludiones*) who introduced the mimic dance without words but with flute-accompaniment.

From the union of the Etruscan play with the *versus Fescennini* arose a species of popular drama, the *Satura*, which drew its name from the *lanx satura*, a dish filled with mixed fruits, hence a kind of poetical potpourri, or tutti frutti, and which forms the stepping-stone from the inartistic dramatic

forms to the regular drama of *Livius Andronicus*. The *Satura* contained various dramatic representations without any unity of plan—pictures of customs, scenes of popular life &c. It is quite distinct from the burlesque popular comedy, *fabulae Atellanae*, an Oscan play (*ludicrum Oscum*) originating in the Campanian town of Atella and thence transplanted to Rome. These Atellanae possessed a degree of regular plot and dramatic unity, accompanied by fixed invariable characters (Maccus, Pappus, Bucco, Dossennus). In the Atellanae Roman citizens appeared as *actores;* the *Satura* was performed by professional players, *histriones*. At a later date Atellanae were put upon the stage as after-pieces to *tragedies*, and as such were termed *exodia*.

The Greek influence upon Roman Literature dates to the First Punic War. *Livius Andronicus* (born at Tarentum not later than 284 B.C.—died at an advanced age not before 208 B.C.) was brought to Rome as a prisoner of war after the capture of Tarentum 272. He was first the slave, then the freedman of M. Livius Salinator, and in 240 B.C., i.e. only 50 years after the death of Menander, when Rome was enjoying the peace that followed the First Punic War (Hor. Epist. II. 1. 161), brought out the first play after a *Greek* original and thereby gave a further impetus to Roman Literature, which was already fast developing in this direction. His activity was devoted to Tragedy rather than Comedy, and his style as a semigraecus was so rough that Cicero's dictum (Cic. Brut. 71) is *Livianae fabulae non satis dignae quae iterum legantur*.

He was followed by *Cnaeus Naevius* (born about 274, died 204) a Campanian who came at an early age to Rome. Naevius, who fought in the First Punic War, sung of it in Saturnian verse. Then, in 235 B.C. according to Gellius (XVII. 21. 44), he brought out plays at Rome—*fabulas apud populum dedit*. Like the poets of the Old Attic Comedy he made his plays the vehicle of his political feelings and attacked the leading men—the Metelli and Scipiones—with such repeated and violent invective that he was imprisoned and was in confinement when Plautus wrote the *Miles gloriosus* vv. 212 ff. (about 210 B.C.). He was freed by the tribuni plebis, but banished and died at Utica 199 B.C.

The well-known epitaph written by Naevius for himself in Saturnians shews his *Campana superbia*. His Punic War is compared by Cicero (Brut. 75) to the work of the statuary Myron. His dramatic works, of which some fragments survive, were mainly comic—not tragic.

2. *Plautus*. His great successor *Titus Maccius Plautus* (T. Maccius, not M. Accius, was proved to be his name by Ritschl from the Ambrosian MS.) devoted his entire attention to Comedy. Of Plautus' life but little is known. He was born at Sarsina—now Sassina—a municipium in Umbria, and so like most great Roman writers, Cicero, Vergil, Horace, Livy, Tacitus, Catullus, Propertius, Terence, Pliny, Martial, &c., was a provincial by birth. He came to Rome as a boy, was known there as Plautus, a name according to Festus (p. 239 M.) derived from a peculiarity of the feet, as the Umbrians called a flat-footed man Plotus or Plautus. Thus Plautus is one of the many nick-names that became hereditary cognomina, as Scaevola, Cursor, &c. He found employment as an assistant to the stage-carpenters and scene-painters (*artifices scenici*), made some money, which he lost in foreign trade, returned poor to Rome and hired himself to a miller (*pistor*), and in this position wrote his first three pieces for the stage. If we allow time for these experiences we cannot make him less than 30 when he began to write. As further he was a contemporary, like Naevius, of the two Scipios, and is regularly coupled with them and Naevius, we must assume that he began to write a good many years before their death 212. We may then place the beginning of his literary activity about 224 and his birth not later than 254 B.C. This will agree with the data we get from Cicero, viz. that he had already written many pieces in 197 (Cic. Brut. 72), and that he wrote the *Pseudolus* and *Truculentus* as senex (Cic. Cato M. 50). The Pseudolus belongs apparently to 191 B.C., and Plautus to be called senex must then have been not less than 60 years of age. He died (Cic. Brut. 60) 184 B.C. Thus his literary activity includes the whole period of the Second Punic War and the time of Rome's triumph after it.

His life presents nothing but hard work, poverty, and mis-

fortune—a curious contrast to Terence with the favour and support of the great. Popular as his pieces were in the author's lifetime he gained his full recognition only after death—especially from the death of Terence to nearly the end of the Republic—and his pieces still kept the stage after the establishment of the Empire.

3. *His works.* We know little of Plautus' outer life, as little of his inner life, of the training and equipment he had for his literary work, nothing of his relations to his contemporaries Naevius and Ennius, and to the art-world of his day. His attitude to his Greek originals we can determine. The Roman playwright who adapted for the Roman stage had two courses open to him. He might model his play to suit Roman life, altering the scene, the customs, the names, the dress and so forth, giving a Roman tone and colouring to the whole. Or he might with the Greek plot keep the Greek customs, places, life and characters portrayed by the Greek author. If he adopted the former course the play was known as *fabula togata*—from the toga, the Roman national dress, which would in that case be worn by the actors. If he chose the latter plan, his play was a *fabula palliata*, so called from the Greek dress (pallium = χλαμύς) which his actors wore. Plautus' plays were *fabulae palliatae*. (The writers of *togatae* were later, and generally represented Italian provincial life. The strict police supervision and prohibition of politics or personalities made *palliatae* easier to write and exhibit than *togatae*.) His originals were not the plays of the Old Attic Comedy, political and personal, not the transitional Middle Comedy, but the New Comedy of life and manners. The Old Comedy was in truth an exceptional Attic product, which did not last long, and was incapable of reproduction save in a democracy like the Athenian. The New Comedy from its simplicity, its interest depending on character-sketching, exciting situations and developments, was specially suitable for transplantation from Athens to Rome. The brilliant period of the New Comedy at Athens was the half-century that followed the death of Alexander the Great, its great lights were *Menander*, *Philemon*, *Diphilus*. As we have seen, *Livius*

Andronicus introduced this Comedy at Rome first 240 B.C., was followed by *Naevius* who like him wrote Tragedies also; then came *Plautus*, *Caecilius*, and *Terentius* who exclusively devoted themselves to *comoedia palliata*. In fruitfulness of production, independent use of his Greek originals, power of language, lively delineation of character, readiness and wit, Plautus stands first of all the Roman comedians[1].

Gellius (III. 3) states that 130 pieces passed under Plautus' name. Servius says in the introduction to his Commentary on the Aeneid—'Plautus is said by some to have written 21 plays, by others 40, by others 100.' The large numbers in these estimates no doubt include some early plays by unknown authors under the name of Plautus. *Varro*, who first treated the subject in anything of a critical spirit, enumerates 21 plays as ascribed to Plautus in all the lists (indices), all of which we possess except the Vidularia, which was lost between the 6th and 11th centuries A.D. These are the *Fabulae Varronianae*. In a second class Varro places the plays which were set down to Plautus in most of the lists. This class probably included 19, which with the 21 undoubted comedies would give the 40 of Servius' second estimate. Outside the 21 undisputed plays we know the titles only of 32. The extant plays are given in the ordinary MSS. in the following order: Amphitruo, Asinaria, Aulularia, Captivi, Curculio, Casina, Cistellaria, Epidicus, Bacchides, Mostellaria, Menaechmi, Miles Gloriosus, Mercator, Pseudolus, Poenulus, Persa, Rudens, Stichus, Trinummus, Truculentus. This order is alphabetical but takes account only of the initial letter in the titles; the one case where the initial letter is neglected —the Bacchides—is to be explained by the fact that an allusion in the Bacchides shews it to be a later play than the Epidicus, hence it is placed after the Epidicus in the list. Needless to say these do not all possess the same merit, and are not to be ranked in the same class. Brix calls 6 (Aulularia, Captivi, Bacchides, Menaechmi, Pseudolus, Trinummus) first-rate—but there is much to be said against the exclusion of several others,

[1] See Warr's Teuffel, Vol. I., p. 141.

e.g. Mostellaria and Miles, from the highest rank. The text of all has not reached us quite complete. There are gaps—greater or less—in Amphitruo, Cistellaria, Stichus—the beginning of the Bacchides and the end of the Aulularia are lost: the Casina and the Truculentus have suffered the worst corruptions; others, including the Epidicus, are supposed to shew signs of a double recension. The plays are not merely amusing; though Plautus is no moralist, the moral is combined with the comic element, and the Captivi and Trinummus for example handle fine psychological problems. What then must have been the influence of a great poet, who wrote perhaps 40 plays, and whose writing extended over some 40 years, upon the good humour and good sense of Rome? Great Roman authorities like Varro and Cicero have placed Plautus very high. Horace alone (A. P. 270, Epist. II. 1. 170) expresses himself unfavourably about *Plautini numeri* and *sales*, and this unfavourable verdict is to a great extent to be explained by the wide difference between the Prosody and Metre of the two writers.

The originals of Plautus were the Attic writers of the New Comedy. The Trinummus was based upon the Θησαυρός of Philemon, the Mostellaria upon his Φάσμα. From the Ἔμπορος of Philemon came the Mercator, from his Κληρούμενοι the Casina. The Rudens is drawn from a play of Diphilus, the Asinaria from the Ὀναγός of Demophilus. From the great poet of the New Comedy, Menander, come the Bacchides (Δὶς ἐξαπατῶν), Poenulus (Καρχηδόνιος) and Cistellaria. It must not be supposed that in any case Plautus merely translated. The phrase 'Latine vortit Maccius' of the Prologues means 'gave the play its Latin dress'; the version was very free, the poet did not scruple to depart from his original, nor to introduce many allusions to Roman customs, events, laws, places and men, which shew how little he was tied by the fact that he had an original before him. The Greek framework is largely filled with pictures taken from the Roman life around him. The modern parallel would be not the German translations of Shakspere, but the Comedies constantly produced in England 'after the French,' where the difference between French and English taste on

many points necessitates often a very wide departure from and extensive modification of the French playwright's work[1]. The delicate handling of Terence represents much more closely the style of Menander.

4. *Text.* The text of Plautus depends on MSS. of three classes. In the first class stands a single MS. A, the famous Ambrosian Palimpsest—the oldest Latin MS. extant—now in the Ambrosian Library at Milan. It is dated as belonging to the 4th or 5th cent., but the codex was separated and written over by a monkish scribe in the 7th or 8th cent., and now there survives about a third part of the leaves with the original Plautine text under the Vulgate of the monk. Imperfect and difficult to decipher as even this remnant is, it is of supreme importance for the text of Plautus. Nothing is left of the Amphitruo, Asinaria, Aulularia, Curculio, little of the Captivi, Cistellaria, Vidularia; of the other plays altogether about half is extant, but in different proportions, so that of the Pseudolus and Stichus little is wanting; less than half is lost of Casina, Persa, Poenulus; about half of Epidicus and Trinummus; more than half of the Bacchides, Mostellaria, Menaechmi, Mercator, Miles Gloriosus, Rudens, Truculentus. The MS. was discovered by Cardinal Mai 1815—an Apograph has been published by W. Studemund.

In the second class fall four MSS. proceeding from one source: (1) Vetus Codex of Camerarius (Joachim Camerarius 1558) of the 11th cent., formerly in the Palatine Library at Heidelberg, since 1622 in the Vatican Library at Rome. It contains all 20 plays, and is referred to after Ritschl as B.

(2) Codex alter of Camerarius, usually described as Decurtatus and marked C (12th cent.). It contains the 12 last plays, was at Heidelberg and Rome with B, but was taken to Paris 1797, and at the Restoration to Heidelberg.

(3) Ursinianus or Vaticanus—12th cent.—contains like C, which it closely resembles, the last 12 plays with Amphitruo, Asinaria, Aulularia, and half the Captivi. This MS. was brought

[1] See a somewhat different view in Warr's Teuffel, Vol. I., p. 142–4.

from Germany to Rome in the possession of Cardinal Orsini, 1429, and from it first the last 12 plays became known—the first 8 had been known and copied uninterruptedly. It is referred to as D.

(4) Codex J, in the British Museum, assigned by Ritschl to the 11th cent., containing the first eight plays. Its value is disputed. Goetz pronounces it to be important, though very carelessly written.

These four MSS. proceed from one special recension of the text.

MSS. of the third class resemble J in the first eight, D in the last 12 plays. They are late in date—15th cent.—and unimportant for the criticism of the text. F is used to represent Codex Lipsiensis—15th cent.—belonging to the University of Leipzig; Z the editio princeps by G. Merula, Venice 1472.

5. *Prosody*. Our notions on the scansion of Latin are derived from Horace, Vergil and Ovid. But their standard, framed upon Greek models, was impossible for a writer living at the time of Plautus. Plautus followed like all early scenic poets the custom of popular speech in the measuring and reckoning of syllables, and generally in questions of scansion and prosody. The new tendency commences—in Plautus' lifetime—with the introduction by Ennius of the Greek Hexameter. Hence there arises for the hexameter a system of rules and a degree of correctness which sharply separated syllables and assigned them their unvarying metrical length and value. But with the Iambic and the Trochee of dramatic poetry the case was different, not only with Plautus, but with Ennius himself, Terence, Accius and Pacuvius. Catullus and Horace first applied to the Iambic the Greek rule strictly observed in the Hexameter.

The Plautine measurement of syllables thus naturally corresponds to the looseness of popular usage. The sharp rules for lengthening by position and fixed length had not yet been introduced. But it is by no means always possible to explain in all cases the popular usage followed. Thus ferĕntarius, sedĕntarius are scanned with the second syllable short. Probably this

is because the n was scarcely sounded, but it may have been that a syllable was slurred.

Cicero, Orat. 161, discusses the weak sound of final s, and quotes instances from Lucilius, &c., to shew how it was neglected. Only *poetae novi* found it a stumbling-block. He himself pronounced maximus maximu' in his youth. Thus in Plautus, even in the 6th foot of the Senarius, which is always a pure iambus, and at the close of an iambic Tetrameter acatalectic (=not a syllable short, i.e. with 8 feet), and trochaic Tetrameter catalectic (=a syllable short, i.e. with $7\frac{1}{2}$ feet), s is not counted. Hence such terminations as salvŏs sis, estĭs nunc, occidistĭs me, &c.

Similarly a mute before a liquid does not affect the length of the syllable, so that agros, libros, duplex, &c. are not spondees but iambi.

We may note the following general principles of Plautine prosody.

A. Shortening of long syllables.

The most noteworthy cases are those in which words which we should naturally scan as iambi (⏑ –) become pyrrhic (⏑ ⏑). When the accent or emphasis of pronunciation falls upon the short first syllable, the second syllable instead of being long is reckoned as short, probably because in popular pronunciation the long unemphasised syllable was found heavy and inconvenient. Thus we get dómĭ, bónĭs, fórĭs,—a number of imperatives téně, ábĭ, vídĕ, &c. Such words Ennius brought back to their iambic scansion, and only left the short scansion in such cases as bene, male; the variable scansion in such as mihi, tibi, sibi, ubi, volo, &c.

Instances of this scansion in the Epidicus are Nóvŏ liberto *v.* 727, Dédĭn tibī *v.* 703. Other representative cases are nóvă pictura (abl.), vírŏs nostros, lévĭ sententia, hérĭ, and pótĕs adferre, though ēs not ĕs (2nd pers. s. of sum) is the regular scansion in Comedy.

The regular rule in later Latin is that two consonants—except a mute before a liquid—render a preceding vowel long by position. Double letters in Plautus do not lengthen a vowel—especially ll. Ille, illic frequently have the first syllable

short. This is specially frequent if a short monosyllable precedes (Müller, Prosod. p. 330, would confine the usage to these cases). But ll is neglected in cavĭllator, simĭllimae, satĕllites, puella, &c. Ll in late Latin, as in modern Romance languages, had an obscure sound. Probably this was so in early Latin and ll was only really sounded in the Augustan age. The *writing* of double consonants was introduced by Ennius.

The same is found with the other liquids, ănnona, ĭnmortales, ĭrridiculo—before ss, dedĭsse, necĕsse, ĕsse.

Position is also neglected before double mutes. Ĕcce is a common case. So words compounded with it, ĕccum, ĕccam. So also ĕcquis, quĭcquid, ăccepisti, ŏccasio, ŏcculto, sagĭtta, ădde, rĕdde, &c.

m at the end of a word was more weakly sounded than at the beginning or in the middle of a word[1]. It did not prevent hiatus or the blending of vowels on either side of it by synaloephe. Final m is frequently omitted in old inscriptions. Even before consonants m does not lengthen its syllable, hence before a word beginning with a consonant, enĭm, quidĕm, parŭm. Similarly in the middle of a word, nĕmpe, ŏmnis.

Final s was in much the same case. It was omitted in verbs before ne interrogative—rogan = rogasne, iuben = iubesne, viden = videsne, &c.

But magis, mage, potis, pote (like amaris, amare in the 2nd sing. pass.) are distinct forms. The longer forms magis and potis are often written when, before another consonant, position is neglected and the last syllable scanned short. So nimĭs, satĭs, minŭs, priŭs, manŭs, erĭs, before consonants. In Epidicus 55 ĭs.

Similarly s with mute consonants does not make position, sp, sc, st, quiĕsce, harŭspex, Diĕspiter—ĕst, adĕst, potĕst, ĕstis—ĭste, ĭstic, ĭstuc, ŏsténdo, venŭstáte—even with an r following, magĭstrátus, minĭstráre (Epid. 418), fénĕstra.

Greek words with ζ were written in the time of Plautus in Latin with s or ss. Hence tarpĕsita (even if we write it with the MSS. tarpezita).

[1] See Pronunciation of Latin in the Augustan Period (Camb. Phil. Soc.), p. 5 note.

x was written for cs but position was neglected, ĕx, ĕxércitus, senĕx, ŭxor.

ps does not necessarily lengthen a preceding vowel, ĭpse, ăbs, ăbscessi (Epid. 237), ăbstulisti, &c.

Like m, n followed by a consonant need not lengthen its syllable, taměn, in compounded with verbs, &c., ĭncédere, ĭngénium, ĭndíligenter, ĭnprúdens (Epid. 729). So n is neglected in ităn tandem, viděn scelestus, &c.

Nor need a vowel followed by nt be long, whether in 3rd pl. in verbs, dĕcĕnt, stúdĕnt, solĕnt, or elsewhere, ĭntus, ĭnterea, iuvĕntus. So ănte once Capt. 243, ĭnde, ŭnde frequently.

r final does not help to make a vowel long by position—nor always in the middle of a word, ĕrgo, ărgentum, hĕrcle, ŏrnatus.

Hic in all its cases and forms that end in c can be short, at least when a short monosyllable precedes, quĭs hăĕc est, sed quid hŭc, quid hŭnc sollicitas (Epid. 680).

d and t are neglected in ĕtsi, tamĕtsi, ut, at, ad, id, apud (Epid. 53), in 3rd sing. of verbs before a consonant. Thus valĕt pugilice, Epid. 20. Hence ătque.

Brix points out that this shortening process only takes place when the accent precedes the shortened syllable. Thus téně, but cóntinē. And if there is a pause after such words, so that the last syllable must be more emphasised than it would otherwise be, the word usually has its proper length; venī, iubē, pavē, &c.

He confines shortening generally to syllables that precede and follow that on which the accent falls, e.g. Epid. 21 volŭptábilis, 418 adminĭstráret, 729 ĭnprúdens, and so in the other instances given above.

In this Brix follows Corssen. Ussing denies that the accent has any such force in Plautus. He considers that a long syllable following a short is shortened by assimilation. Whatever the explanation at least the fact remains (1) that the shortened syllable must stand after a short one and is always next—whether next before or next after—the accent, (2) that the shortening is most frequent in forms properly iambic and in longer words and combinations of words that commence with

an iambus. The combinations of words where this shortening takes place commence with a monosyllable, or a dissyllable with the second vowel elided, followed by a syllable properly long, e.g. quód ĭn manu, ábi ĭn malam rem, égo ŏbsonabo, &c.[1]

This shortening process depends entirely upon popular pronunciation, which it reflects. It is not a poetic licence, not dependent upon the laws of metre.

The shortening of finals properly long must have been helped by the influence of the expiratory accent in Early Latin.

B. Lengthening of short syllables.

Plautus preserves the original length of a number of terminations that became regularly short by the time of the Augustan poets.

Thus es (sum) is regularly long in Comedy.

So often the termination ōr in comparatives, as auctiōr, substantives, amōr, verbs, fateōr, particles, ecastōr.

He keeps long, where it suits him, conjugation-endings in s and t, as erīs, egēt, especially in the subjunctive, sīt, fuāt, velīt, in the perf. vixīt, fuīt, and the exact-future adduxerīt.

Third-declension ablatives are often long when written e, as well as when written i, e.g. retē, carnē, ordinē, militē.

Ego has ō often—mihī, tibī, sibī often, modō sometimes, immō always.

As might be expected there is some licence in dealing with Greek words. Acheruns is scanned with the first syllable long. Therapontigonus, Curc. 430, has the second syllable long. trapezita often has the first syllable long—perhaps we should in such cases with Ritschl write tarpessita.

Greek proper names with ll are sometimes shortened, as Căllicles. Adjectives properly in aeus (=Greek *-αιος* which is sometimes *-αΐος*) can be written eus and scanned ĕus, and schema=*σχῆμα* is in Amph. 117 schĕma.

C. Vowels added and Synizesis.

In the pronunciation of words Plautus and his contemporaries

[1] See also Iwan von Müller, Handbuch, Zweiter Band (2nd edit.), p. 823.

at times (*a*) add a vowel for ease of pronunciation—especially in new formations from the Greek, (*b*) subtract a syllable by synizesis.

a. (1) Thus *u* is added before l and m, *i* before n, when these liquids follow k, p, t, m. In some words this inserted vowel has held its place at later periods of the language, e.g. Aesc*u*lapius (Ἀσκλήπιος), Herc*u*les (Ἡρακλῆς). Others in Plautus are Alc*u*mena, Tec*u*messa, drach*u*ma, Proc*i*na, Cuc*i*nus (*κύκνος*), tech*i*na (*τέχνη*), gym*i*nasium (*γυμνάσιον*), and m*i*na which survived.

In true Latin words, as favitores for fautores, purigare for purgare, iurigare for iurgare, discipulina for disciplina, extempulo for extemplo, the vowels are not 'inserted' but original. See on this I. Müller, Hdb. ii². p. 277.

(2) But in neuter nouns, especially in culum (clum), before suffixes beginning with m and n, and adjectives ending in dus, the short (original) form is commoner than the long form in Plautus. Such are vinclum, periclum, saeclum, vehiclum; tegmen, lamna, domnus; caldus, soldus, valde.

Less common instances of the original shorter form are postus (positus), poplus (populus), manuplares (manipulares).

Verbs which shew an omission of the root vowel are surgo, pergo (porgo) and surpio for surripio.

With adjectives ending in -er Plautus more usually writes the longer form—dextera is more usual than dextra. But he often has dextrovorsum, and apparently altra, altrum, for altera, alterum.

The short form is very common in 2nd per. sing. of so-called perf., and in so-called perf. inf., e.g. dixti, duxti, vinxti, pinxti, vexti, misti, scripsti, accepsti, dixe, duxe, vexe, spexe, traxe, intellexe, &c. Dixisti, duxisti, &c. are of later origin.

b. meus, tuos, suos (not tuus, suus), deus are scanned as monosyllables. So quoius, quoi, huius, huic, rei, dies, diu, fui, trium, duas, ais, ain, ait, eo, eam, eas, eat, eant, &c.

The trisyllabic forms of meus, tuos, suos, deus, &c. are dissyllabic. So duorum, duellum, fuisti, fuisse, puella, diebus, &c. Diutius and exeundum are trisyllabic.

A rarer case is quieto dissyllabic Epid. 338, quiesci, quierint.

The vowels are regularly run together in proin, proinde, dein, deinde, dehinc, deerrare, dehortor, deosculari, and deesse.

To the same principle we may assign a number of shortened case-forms, īs for iis, isdem for iisdem, and verb-forms exit, redit (perf.), aibam, aibas, and so on.

6. *Hiatus.* The general attitude of Latin to *hiatus* is given by Cicero Orat. 150, 'Quod quidem Latina lingua sic observat, nemo ut tam rusticus sit, qui vocales nolit coniungere.' Greek allowed hiatus, but 'nobis, ne si cupiamus quidem, distrahere[1] voces conceditur.' Then, after quoting examples of hiatus from Naevius and Ennius, he concludes 'hoc idem nostri saepius non tulissent.' Quintilian also (IX. 4. 33) disapproves 'vocalium concursum, quod cum accidit, hiat et intersistit[2] et quasi laborat oratio.'

In Plautus hiatus occurs between two words closely connected —a preposition and its noun, a pair of nouns, a noun and its verb, an adjective and its noun, &c., de ea, octo hominum, gratiam habeo, tuam amicam, eri imperia.

But hiatus is practically confined to cases when there is a pause in metre or in sense which at least tones down the harshness. Thus there may be hiatus at the caesura. Most frequently where hiatus occurs there is a pause in both sense and metre, and, even where these double pauses coincide, in an overwhelming number of cases there is no hiatus, e.g. when one speaker leaves a line unfinished and another takes it up hiatus is rare.

Hiatus most frequently accompanies breaks in sense when they are considerable, especially if there is a change of speakers.

Most frequently hiatus is met with in the case of monosyllables with a long vowel (pro, de, &c.) or a short vowel if the word ends with m (nam, cum) in cases like quae ego, qui in, nam ego, ne ego, qui homo, di ament, cum Alcumena, quam ob rem, qui obviam.

Cases of hiatus are pretty frequent before homo, in nom.

[1] distrahere = to leave an hiatus)(contrahere.

[2] intersistit = comes to a standstill.

gen. dat. acc., flagitium hominis, quoi homini, esse hominem. Bergk and Corssen in these cases would write homōnis, homōni, homōnem.

There is a similar hiatus before *habeo*, gratiam habeo; *hic*, tu hunc, tu hoc, quoi haec, qua huc, and other words beginning with h.

As might be expected hiatus is allowed in interjections, especially after the monosyllables o, au, ah, eu, heu, em—and with vocatives.

Generally it may be laid down that hiatus is permitted (1) after monosyllables, (2) after dissyllables which scan as pyrrhics whether the last syllable is naturally short or shortened, (3) after words of more than two syllables 'perrarum esse hiatum nec sine excusatione ferendum' (Ussing, p. 224 q. v.).

It will be understood that the lines are quite distinct one from another, and that a vowel at the end of one verse followed by another at the beginning of the next does not make an hiatus.

7. *Metre.* For an account of the Plautine Metres see Ussing, pp. 174—192; with Christ, Metrik der Griechen und Römer; Müller, Plautinische Prosodie; Spengel, Reformvorschläge, and other standard works.

Short notes on the chief metres only are here given.

The *Iambic Senarius* is the regular metre of dialogue, where there is no excitement, but calm straightforward narrative. Greek Iambics have accustomed us to the idea that the 2nd, 4th and 6th feet, which mark the metre, must be pure [⏑ –]. But the Latin poets admitted spondees [– –], and even anapaests [⏑ ⏑ –], not only in the 1st, 3rd and 5th, but also in the 2nd and 4th feet. The 6th foot only must necessarily be a pure iambus. The verse seldom ends with two iambi. Diomedes asserts that tragic poets always wrote a spondee in the 5th foot.

There is no objection to dactyls [– ⏑ ⏑] provided there are not too many, and a dactyl is seldom followed by an anapaest [⏑ ⏑ –].

Most licence is allowed in the first foot, where a proceleusmatic [⏑ ⏑ ⏑ ⏑], a bacchic [– ⏑ ⏑], or a cretic [– ⏑ –] is sometimes found.

Penthemimeral is more common than hephthemimeral caesura. Hiatus is most common at the caesura.

The *Trochaic Septenarius* (tetrameter trochaicus catalecticus) was employed when the speech was important or excited, and is used by Plautus with great effect. There is a diaeresis after the 4th foot which should coincide with the end of a word. This is occasionally neglected. A tribrach [⏑⏑⏑] can be substituted for a trochee [–⏑], except in the 7th foot where it is rare—a spondee can be used not only in 2nd, 4th and 6th (as in Greek), but in 1st, 3rd and 5th.

The Latin admitted a dactyl instead of a spondee, save in the 4th foot, where it is rare. A dactyl is most common in the first foot.

The *Iambic Septenarius* (tetrameter iambicus catalecticus) is a favourite comic metre. The treatment is the same as that of the Senarius, except that, as there is a diaeresis after the 4th foot, that foot and the 7th ought to be pure. But tribrachs, spondees and dactyls are found in the 7th foot.

Octonarii, iambic and trochaic (i.e. tetrametri acatalectici), are used by Latin Comedians in highly excited scenes where great bustle and haste are intended to be expressed. This is an innovation, for Greek writers do not use these metres. The diaeresis after the 4th foot is more often neglected in octonarii than in septenarii. Trisyllabic feet are found in the 4th place, the 8th foot is pure.

When the excitement has passed the octonarii usually pass into another and quieter metre, generally trochaic septenarii.

A system of octonarii is terminated by a clausula (short verse) of kindred metre, i.e. an iambic system will finish with iambi, a trochaic with trochees.

Similar short lines are sometimes prefixed to systems.

Trochaic octonarii are seldom long-continued.

Anapaests (generally acatalectic) are used by Plautus with considerable licence. Thus a dactyl is followed by an anapaest, and a proceleusmatic substituted for an anapaest. The anapaestic metre was difficult to observe accurately in Latin.

Other metres are *Cretic* [–⏑–], *Paeonic* [–⏑⏑⏑ or ⏑⏑⏑–]

(a cretic is often substituted for a paeonic—a choriambus [–⏑⏑–] is admitted), *Bacchiac*, tetrameter and trimeter, and mixed metres in Cantica, for which see the authorities given above.

Terence may have a more artistic mastery than Plautus of the ordinary metre of the dialogue. He cannot approach him in facility of adapting and varying his metres, 'his *numeri innumeri*, to the animated moods and lively fancies of his characters' (Sellar).

8. *The Parts of a Roman Comedy*, &c. (*a*) The separate parts of a Roman comedy are Prologus, Diverbium, and Canticum. The Prologue is defined by Aristotle (Poet. 12) to be all that precedes the entrance of the Chorus. In Roman Comedy a Prologue, where there was one, served two purposes: (1) it placed the audience in possession of the plot so far as was necessary, told them the provenance of the play and so forth, (2) it took the place to some extent of the *παράβασις* in the Old Greek Comedy, and gave the poet an opportunity of expressing his views to the audience and asking their favour. The Epidicus has no Prologue, and the Prologues now prefixed to Plautine plays (e.g. Amphitruo, Casina, Menaechmi, Pseudolus) are post-Plautine. In any case the Prologue is no part of the play proper. It merely does what the modern programme or play-bill now serves to do. It was not spoken by one of the characters, but by an actor dressed for the purpose (ornatu prologi).

The constituent parts proper, then, of the play are the dialogue (diverbium, or deverbium as some write it) and the cantica. A canticum proper was a lyrical monologue (*μονῳδία*) accompanied by the flute, and delivered with appropriate gesture. A change of metre represented a change of feeling. Hence the metres are very varied and the rhythms very lively. In a wider sense under the *cantica* are included the scenes written in trochaic Septenarii declaimed with musical accompaniment—what we should call *recitative*. All iambic scenes are included as diverbia. They had no musical accompaniment, and include all the quiet parts of the play, the ordinary narrative

and dialogue, as distinguished from the excited and high-wrought scenes.

The Tibicen served two purposes: (1) he filled up the short intervals during which the stage was vacant, (2) he furnished an accompaniment to all cantica, including both the cantica proper and the trochaic scenes.

This distinction is sometimes marked in MSS. by the letters C and DV, which indicate the musical and non-musical portions, as Canticum and Diverbium.

(*b*) The Greek rule which required—with some exceptions—that there should not be more than three actors on the stage at once, or employed in a play, was not observed in Roman Comedy. Often five actors are necessary. In only two of the extant plays of Plautus, Cistellaria and Stichus, both of which are incomplete, would three actors be sufficient. The Epidicus—as also Captivi, Mercator, Pseudolus—requires at least four; ten of the plays demand at least five performers, the Poenulus and Rudens need six. Ritschl conjectures seven in the Trinummus. Nor did the Roman comedians guard against scenes in which more than three characters spoke. On this see F. Schmidt (Zahl der Schauspieler bei Plautus und Terentius).

(*c*) The division of the play into Acts has been retained for convenience, not because it was the original arrangement. The law which prescribes that all plays should contain five Acts and no more was unknown to the Greeks. Aristotle (Poet. 12) gives as the constituent parts of a tragedy *πρόλογος*, *ἐπεισόδιον*, *ἔξοδος*, *χορικόν*. The number of *ἐπεισόδια* depends upon the number of *στάσιμα* by which they are divided, and differs in different plays. Thus, if we reckon *πρόλογος* and *ἔξοδος* as Acts, there will be five Acts in the Prometheus Vinctus, Septem c. Thebas, Agamemnon, Choephori, Eumenides; but four in Euripides' Supplices, Heracleidae, Iphigeneia in Tauris, Rhesus; six in Sophocles' Ajax and Oedipus Tyrannus; seven in Sophocles' Antigone, and in Euripides' Medea and Hercules Furens.

The law is Alexandrine and is undoubtedly observed in post-Alexandrine writers. But the Roman comedians knew nothing of the division into Acts, nor of any fixed number of Acts,

nor do their MSS. shew any trace of such a division. Horace (A.P. 189) first speaks directly of the regular five Acts, and critics, e.g. Donatus, frequently complain of the difficulty of dividing the existing plays into Acts. If we follow the breaks in the Epidicus we find six divisions made by the intervals at 165, 319, 381, 606, 665.

On the other hand the division into scenes is regularly found in the MSS. of Plautus and Terence, and the names of the characters speaking in each are given as headings.

The intervals between the scenes were filled up by the orchestra, especially by a favourite tibicen, or by the choragus. There is no change of scenery in the Plautine plays, and save for these short pauses filled up by simple music the play goes right on from the lowering of the curtain at the commencement to the raising at the close.

9. *Some Points of Contrast between Greek and Roman Comedy.* The Old Attic Comedy was a passing phase and could never have been a permanent type. It was personal and political. Its end was political satire. Such comedy could exist only under democracy. It rose with the democracy and it fell with the democracy. Even while it flourished Crates wrote plays more analogous to the original (Sicilian) type. But the decay of the Old Comedy was no sudden thing. We may trace the process of disintegration in the later plays of Aristophanes himself. Thus in the Plutus, which, as it stands, is a play of the Middle Comedy, there is no Parabasis, and the Chorus is magni nominis umbra. When we hear further that it became very difficult to get people to undertake the large expenses the Chorus entailed, it is evident that its complete disappearance was only a question of time.

Hence in the New Comedy we expect to find neither (1) political satire, nor (2) a Chorus. The New Comedy is almost wholly social—it is the comedy of life and manners, in the sense in which we now understand the word. And these are the topics upon which Roman Comedy was based.

The Romans took over the Greek Theatre as a whole. But their stage, a mere temporary platform (pulpitum), was more

limited in its resources. The scenery represented a fixed exterior—a street with houses at the back and a narrow lane (angiportus) between them. The frontage of the stage was great—some authorities say 180 feet. Hence the scenes (e.g. the opening of the Epidicus) where slaves hurry across the stage, for owing to its length the audience could keep them in sight for some time. The doors of the buildings at the back opened outwards on to the stage. A character coming out often talks with others inside. And, as the stage represents an exterior, no interior is shewn. All meetings and conversations must take place in the street. The Greek Orchestra has disappeared and the space thus made vacant is filled with the best seats.

The Chorus of the Old Greek Comedy has also disappeared, and thus the lyric element proper was lost. The Chorus was the bond of union in the ancient drama, the basis of its structure as an alternation of odes and episodes. But New Comedy and Roman Comedy consisted of a series of scenes, which rapidly succeeded one another. Any interval was filled up with simple music.

Yet the lyric element has not disappeared. For (*a*) The moral reflections concentrated in the Greek Choral Odes are now scattered throughout the play, or assigned to some characters of a moralising turn of mind. And these reflections are expressed in lyric metres. (*b*) Again the soliloquy assumes a prominent place. And to these two partial methods of replacing the Chorus we may add a third. (*c*) Its general function has been to some extent undertaken by the Prologue and the Epilogue.

There is another duty of the Greek Chorus which is performed by the Prologue, viz., that by which in the Parabasis the Chorus addressed the audience in the poet's name, e.g. the Prologue of the Captivi asserts the high moral tone of the play, much as does the Parabasis of the Clouds.

But, to go back to the lyric element, the Greek Chorus has left a permanent mark on Comedy in the variety of the metres employed. The metres of Plautus are not less numerous than

those of Aristophanes. And they give variety, emphasis and clearness to the whole play. A change of feeling is accompanied by a change of metre. Lyrics in Roman Comedy are 'the medium for the exceptional': accelerated rhythm is used for any scene of emotion or excitement: the ordinary blank verse (iambi) for quiet scenes where the action is in a state of rest.

The Greek Comedy allowed incidental effects. Such are the scenes in the Birds and the Clouds, where a number of persons are brought in for a moment simply for the moment's laugh. The Frogs may be said to have an under-plot. At first we are interested mainly in Xanthias, but when the plot proper begins we hear no more of him. The Roman authors went further than this. They worked two plots together. And sometimes to get two plots they combined two Greek plays (contaminatio). The favourite characters to create this double interest are the parasite and the cunning slave. Indeed very few Roman comedies are content with a single plot. And the interest is heightened in various ways, by doubling the characters and contrasting them, by elevating subordinate into independent characters, by pourtraying the fortunes of the servants no less than those of their masters, and so forth. Thus we are coming to the Shaksperian conception of plot—'the weaving of distinct stories into one common dramatic pattern.' See on this Mr R. G. Moulton's Ancient Classical Drama, on which the above notes are mainly based.

10. *The Story of the Epidicus.* The Epidicus is one of the most elegant of the plays of Plautus and not undeservedly a great favourite of the author's, who says of it himself under the character of Chrysalus in the Bacchides 214—215

Etiam Epidicum, quam ego fabulam aeque ac me ipsum amo,
nullam aeque invitus specto, si agit Pollio (Ussing, Pellio).

The scene is Athens. The title-rôle is that of Epidicus the slave of Periphanes. Periphanes an elderly Athenian and his friend Apoecides; Stratippocles the son of Periphanes and his friend Chaeribulus, are the most important characters. The interest turns on the action of Epidicus, who, false to his old master in the interest of his young master, adroitly extricates himself

from one difficulty after another, and finally procures his own liberation.

Stratippocles is in love with a girl at Athens. He goes to the war at Thebes, and writes to Epidicus to procure him this girl Acropolistis. Epidicus does this by deceiving Periphanes. Periphanes is made to believe that his son's inamorata is his own lost daughter. But meanwhile Stratippocles has fallen in love with a captive at the seat of war, who is really the daughter of Periphanes and consequently his own half-sister. He borrows 40 minae from a banker (danista) to purchase her, and, on his return, Epidicus is set to work afresh to get this money out of the old man. This he does successfully, but the deception he has played upon Periphanes about the first girl leads to complications. A soldier who loves the supposed daughter comes and is indignant at being offered the hired fidicina who is to be distinguished from Acropolistis. And the same happens over again when the girl's mother comes in great distress to look for her captive child and is shewn Acropolistis. By this means an *ἀναγνώρισις* is effected, and when the danista brings in Telestis, the girl from Thebes, Epidicus recognises her as his master's daughter, and procures his freedom as being the cause, though unintentionally, of the discovery of the lost daughter.

The reference in the Bacchides (189 B.C.) shews that the Epidicus must have been often acted in the poet's lifetime, and therefore presumably was an early play.

But the description of the dress of the women in lines 222 ff., it is said, presupposes the abolition of the lex Oppia Sumptuaria 195 B.C. It is rather hazardous to press this. All the internal evidence of style supports the theory that it is an early play.

Ladewig explained the complicated plot by assuming contamination. Reinhardt (Studemund's Studien I. 103) answers Ladewig, but thinks the play has been cut down by actors.

All such notions Ussing in his Preface strongly contests. There is no reason, he thinks, to suppose contamination, or that the play has been cut down by actors—whose practice was just the opposite—or that any considerable portion has been lost. He thinks there are short lacunae at v. 192, v. 356, and v. 680.

11. *The Dramatis Personae*, Names, Dress, &c. The names are all Greek. Epidicus the slave of Periphanes gives his name to the play. This is common: many plays, e.g. Pseudolus, Stichus, Truculentus, are called after the leading slave.

ἐπίδικος is properly an heiress for whose hand in marriage her nearest of kin are claimants. Here the noun is nearly equivalent to the participle *ἐπιδικαζόμενος* (cf. the Epidicazomenus of Apollodorus Ter. Phorm. prol. 25), the slave at suits with his master and demanding from him the penalty he ought himself to pay, v. 724.

Thesprio (=Thesprotius from Thesprotia in S.W. Epirus) is one of the common cases of a slave named after his birthplace. Compare Geta, Dorio (and Dorus), Cario, Lydus, Syrus, Syra, Thessala, Phrygia, &c.

Stratippocles is a high-sounding name, like those in Aristoph. Nub. 64, intended to typify the gay soldier who serves Mars and Venus. Compare Stratophanes in the Truculentus and Cleomachus in the Bacchides.

Chaeribulus the friend of Stratippocles is branded by his name as being ready to give his friend advice but nothing more substantial. See 329—331.

Periphanes ('illustrious') gives the old man's estimate of himself as a soldier in youth, a pillar of the state in middle life.

Apoecides his friend is apparently so called because he could not keep a house of his own and therefore had to leave it.

The Fidicina is the girl hired by Epidicus to play the part of Stratippocles' sweetheart, as his real lady-love Acropolistis had already been brought to Periphanes as his daughter.

Philippa is the mother of Periphanes' daughter, whom, now that he is a widower freed from the thrall of his wealthy wife, he is anxious to marry. For the form of the name compare Melphidippa in the Miles, and Pleusidippus in the Rudens.

Acropolistis is a fidicina of Athens, sharp and unblushing, to whom Stratippocles and the Soldier are both attached. Cf. Acroteleutium in the Miles.

Danista is the usurer from Thebes who brings the third girl Telestis, the daughter of Periphanes and Philippa.

Grex, the whole troupe of actors, comes forward to pronounce the Epilogue. At least four actors are required to divide between them the leading parts, besides *κῶφα πρόσωπα* and 'supers.'

The performers did not wear masks till after the time of Terence. They were distinguished by wigs, paint, &c. Old men, like Periphanes and Apoecides, wore white hair (albi, albicapilli Mil. 631, Bacch. 1101), long beards, and carried a staff. Young men wore black wigs, sometimes with curls (cincinnati): slaves had red wigs (rufi). A parasite wore a long black cloak, and was got up in a wretched and ludicrous style. A Miles wore *ἐπίσειστος κόμη*, the hair hanging over the forehead. Stratippocles having come from a journey would wear petasus, chlamys, and sword.

After 240 B.C. there were dramatic performances at the ludi Romani, also in 214 B.C. at the ludi plebeii and Apollinares, and from 194 B.C. at the Megalesia.

In 154 B.C. a stone-theatre was commenced but demolished by order of the Senate. Wooden theatres were erected each year from 145 B.C.—the date of L. Mummius—from whose time 'ludi curatius editi' (Tac. A. 14. 21). The first stone-theatre in Rome was Theatrum Magni, built by Pompey 55 B.C.

The Aediles bore the expenses of the production. They arranged with the manager—dominus gregis—who was responsible for the play, the company, the costumes and so forth. The performances were gratuitous to the public, and formed only one part of the ludi.

12. *The Text of the Epidicus.* In the Ambrosian MS. (A) the Epidicus follows the Cistellaria. The pages which still survive contain the following portions of the play.

1—13 14—27
* *

52—81

82—95 96—113
*

150—166 166—184
*

195—196 214—232 233—251
* *

450—733 complete.

Thus 466 lines out of 733 are extant: 14 leaves survive, 9 are lost. But these 14 leaves are in so bad a state that the reading can only be deciphered with difficulty, if at all. Goetz in his preface gives an account of the condition of each leaf as reported by Loewe (pp. 8—10).

In the Codex Vetus (B) there are two correctors, B^2, and (occasionally) B^3 in a pale-coloured ink, besides corrections of more recent date. The original scribe and B^2 are often difficult to read. There are many lacunae and erasures. The division of the verses is that followed by Goetz in the main.

The Epidicus is the last of the eight plays included in the British Museum MS. (J) which resembles D rather than B. 'In the plays not contained in D the MS. J is of the highest value and inferior to B only because it is much more carelessly written' (Goetz).

The fullest critical edition is Goetz (Teubner, Leipzig, 1878), which see for the MSS. readings and various conjectures. Questions of reading are only noticed in the notes where the text printed differs from Goetz's edition. Additions to and corrections of the MSS. readings are denoted by italics, but transpositions of the order of words are not noted.

T·MACCI·PLAVTI

EPIDICVS

ARGVMENTVM.

Emít fidicinam, fíliam credéns, senex
Persuásu servi, qui áliam conductíciam
Iterúm pro amica eí subiecit fílii.
Dat eríli argentum. eó sororem déstinat
Inprúdens iuvenis. móx conpressae ac mílitis
Cognóscit opera síbi senex os súblitum.
Vt ílle amicam, haec quaéritabat fíliam.
Sed invénta gnata sérvolum emittít manu.

Argumentum. Each play at one time had an acrostich and a non-acrostich argument. Of the non-acrostichs only five (those to Amph. Aul. Mil. Merc. Pseud.) survive. They are of 15 lines each, except that to the Amph., which is of 10. We have all the acrostichs complete except that to the Bacch.

The acrostichs are the earlier and may be dated as 1st cent. B.C. The non-acrostichs are ascribed to Sulpicius Apollinaris of Carthage, 150 A.D., who wrote the arguments to the books of the Aeneid and to Terence, and taught Gellius and Pertinax.

The acrostichs on the suggestion of Osann may be ascribed to Aurelius Opilius (84 B.C.), who is mentioned by Gellius III. 3. 1 as the author of 'indices' on Plautus.

The value of the acrostich naturally depends on the length of the name. From the acrostich of a short name as Rudens, Persa, not much information can be expected.

The arguments of both kinds are very rough and exceed the limits of Plautine licence.

2. conducticiam, 'hired' (for the occasion). *fidicinam* = Acropolistidem.

3. subiecit, 'palmed off upon him.' *pro amica*, i.e. 'instead of Acropolistis.' There are three girls; (1) Acropolistis, with whom Stratippocles and the Miles are in love; (2) the Fidicina, hired to play at the sacrifice, who is made to take the place of Acropolistis, as the latter has been introduced into Periphanes' house as his daughter; (3) Telestis, brought from Thebes, who is really his daughter.

4. erili, sc. filio.

destinat, 'buys,' v. 277, 'with that money he unwittingly buys his sister.'

5. conpressae, 'the old gentleman discovers by the help of his old love (Philippa) and the soldier' &c.

7. ille = miles: **haec** = Philippa.

PERSONAE.

EPIDICVS SERVOS
THESPRIO SERVOS
STRATIPPOCLES ADVLESCENS
CHAERIBVLVS ADVLESCENS
PERIPHANES SENEX
APOECIDES SENEX
SERVOS
FIDICINA
MILES
PHILIPPA
ACROPOLISTIS FIDICINA
DANISTA
TELESTIS VIRGO
GREX

ACTVS I

EPIDICVS. THESPRIO.

EP. Heús, adulescens.

TH. Quís properantem mé reprehendit pállio?

EP. Fámiliaris.

TH. Fáteor: nam odio's nímium familiáriter.

SCENE 1 (1—103). **Epidicus** who gives his name to the play is the slave of Periphanes, Stratippocles' father. He betrays the interests of the father in the interest of the son in the usual comic style.

Thesprio the servant of Stratippocles is returning from the seat of war, Thebes, to Athens. He is a *πρόσωπον προτακτικόν*, introduced merely to explain the plot, and does not appear again. There is a similar character, Sosia, in the Andria of Terence. The narrow Roman stage made it necessary that the action of the play should take place in the street, i.e. outside the two house-fronts which formed the regular background. The length of the stage enabled a slave to be seen running or hurrying along, as here.

Thesprio comes hurrying in by the door on the left of the spectators which leads from the country, harbour, &c. The door on the right leads from the town. As Thesprio hurries along, Epidicus catches him from behind.

1. **heus**, 'hallo there.' It sometimes follows its vocative, as Men. 844 *Filia, heus.*

reprehendit is used in its proper sense, to seize by the pallium from behind. Mil. 60 *heri pallio me reprehenderunt.* Trin. 624 *ille reprehendit hunc priorem pallio.*

pallium is the typical Greek dress, as toga is the Roman. The play is *fabula palliata*, not *fabula togata.*

2. **familiaris**, i.e. *unus e familia tua, conservus.* Cf. for this word and the reply, Amph. 353 So. *At nunc abi sane, advenisse familiaris dicito.* Me. *Nescio quam tu familiaris sis; nisi actutum hinc abis, Familiaris accipiere faxo haud familiariter.*

odio, predicative dative, 'a bore,' 'a nuisance.' For *odio* Truc. 121 *optume, odio's!* So frequently *odio enicare* 'to bore to death.'

EP. Réspice vero, Thésprio!
TH. O!
Épidicumne ego cónspicor?
EP. Sátis recte oculis úteris.
TH. Sálve.
EP. Di dent quaé velis.
Veníre salvom gaúdeo.
TH. Quid céterum quod eo add*i* solet?
EP. Cená tibi dabitur.
TH. Spondeo
EP. Quid?
TH. Me áccepturum, sí dabis.
EP. Quíd tu agis? ut valés? Exemplum adesse intéllego; euge,

nimium familiariter, *nimium* = 'very,' 'like a very familiar acquaintance.' Cf. Ter. Andr. 136 *Reiecit se in eum flens quam familiariter*. Rud. 420 *nimium familiariter me attrectas*.

3. respice, i.e. 'look behind you and see who it is.' Truc. 116 As. *Qui revocat?* Din. *Scies: respice huc*. Most. 869 *Phanisce, etiam respice*.

5. satis with *recte*. For the whole phrase cf. v. 634.

6. di dent quae velis. Cf. Trin. 436—also after receiving a greeting—*Di duint tibi, Philto, quaequomque optes*. Stich. 469 *Bene atque amice dicis. Di dent quae velis*.

7. venire salvom gaudeo, the regular congratulation to a man returning home. Often cut short unceremoniously.

quid ceterum quod eo addi solet? I have adopted Ussing's reading which gives the required sense with hardly any change. A gives EADSOLET, B and J *eo assolet*. What, asks Thesprio, about the other thing, which generally follows congratulations on a safe return? You shall have your dinner, Epidicus answers. The reference is to the *cena adventicia* given to celebrate a safe return. Cf. Bacch. 94 *Ego sorori meae cenam hodie dare volo viaticam*. Truc. 127 *Salvos peregre quoniam advenis cena detur*, and Curc. 562 where παρὰ προσδοκίαν the promise of a dinner takes an unexpected turn.

8. spondeo. 'I engage'=*promitto*, as often used absolutely of accepting an invitation. Cf. Curc. 674, Stich. 473—9.

9. quid tu agis? ut vales? exemplum adesse intellego. I have no doubt that this all belongs to Epidicus. He answers his own question. 'How are you?' (But why ask? for) 'I see the proof of it before me.'

Córpulentiór videre atque hábitior.
TH. Huic grátia.
EP. Quám quidem te iámdiu *edepol* pérdidisse opórtuit.
TH. Mínus iam furtificús sum quam antehac.
EP. Quíd ita?
TH. Rapio própalam.
EP. Di ínmortales te ínfelicent! út tu es gradibus grándibus.
Nam út apud portum té conspexi, cúrriculo occepí sequi:
Víx apiscendí potestas módo fuit.
TH. Scurrá's.
EP. Scio
Te ésse equidem hominem mílitarem.

10. videre (not *videris*) is the more usual form of 2nd sing. pres. pass. in Plautus.

habitior 'more portly' is quoted by Donatus and explained by Festus p. 102 *habitior: pinguior* and Placidus p. 52 *habitior: plenioris habitus*.

huic gratia, 'thanks to this left hand of mine.' *Huic* δεικτικῶς shewing the left hand which has pilfered for his wants. It is the *furtifica laeva* of Pers. 227. Cf. Capt. 152 *Eheu huic* (sc. *ventri*) *illud dolet*. Truc. 613 *iam hercle ego ted hic hac* (sc. *machaera*) *offatim offigam*.

12. quid ita, 'why so?' So *quid iam?* Cf. Most. 357 Tr. *periimus*. Ph. *quid ita?* ibid. 1062 Tr. *credo haud negat*. Th. *quid iam?*

rapio propalam, παρὰ προσδοκίαν. Such unexpected turns constitute a great part of the wit of slaves in comedy.

13. infelicent. Poen. 447 *di illum infelicent omnes*. In most passages MSS. vary between *infelico* and *infelicito*—here there is no doubt. Ussing says only *infelico* is Plautine.

ut = 'how' very often in Plautus. Thus vv. 56, 411, 672, 718.

gradibus grandibus. Cf. Curc. 118 *grandiorem gradum ergo face ad me opsecro*. Truc. 286 *Abire hinc ni properas grandi gradu*.

14. curriculo, lit. 'a running.' Trin. 1103 *unum curriculum face*. Stich. 337 *ita celeri curriculo fui propere a portu*. Generally, as here, a modal ablative='at full speed' with *venire, currere, adferre, &c.*

15. apiscendi, sc. *te* which is omitted *more Plautino*.

scurra's, 'You're a cit,' a man about town, and therefore could not catch a man of active life and habits like myself. For *scurra* in this sense Most. 15 *Tu urbanus vero scurra, deliciae popli, rus mihi tu obiectas?* Trin. 202 *urbani adsidui cives, quos scurras vocant*. Truc. 491 *non placet quem scurrae laudant*. Catull. XXII. 12.

16. equidem. It is now gene-

TH. Audácter quamvis dícito.

EP. Quíd ais? perpetuén valuisti?

TH. Várie.

EP. Qui varié valent,

Cáprigenum hominum nón placet mihi néque pantherinúm genus.

TH. Quid tíbi vis dicam nísi quod est?

EP. Vt íd mi respons*és* probe,

Quid erílis noster fílius?

rally agreed that Bentley was too hasty in laying down that *equidem* was *ego* and *quidem* and that its use was confined to the first person. This idea must be given up because philologically impossible. In Plautus and Terence *atque equidem* and *quando equidem* are regular no matter what the person is. Thus Trin. 991 *salvos quando equidem advenis*. Bacch. 974 *quadringentos filios habet atque equidem omnis lectos sine probro. Equidem* is found with the Indo-European pron. stem **o-* (**ā-*) seen in Gk. ἐ-κεῖ, Osc. *e-ko-* (*hic*), and (?) *e-nos* (Song of Arval Brothers). See also Ussing's note on Amph. 757.

audacter dicito. Pseud. 828, Most. 899, Merc. 718. **quamvis** = *quantumvis* and *audacter quamvis* = *tam audacter quam vis*. Cf. Most. 402 *quamvis desubito facilest facere nequiter*.

17. quid ais? A standing formula to attract a person's attention before asking him a question. 'I say.' Cf. Trin. 193 Me. *Sed quid ais?* Ca. *Quid vis?* = 'But I say,' 'What do you want?' Other examples in the Trinummus 196, 892, 939, &c. So here, 'I say you. Have you been well all the time?' i.e. uninterruptedly since you left here. Cf. Stich. 467 *valuistin usque?*

varie. There is a play on the meaning of 'variable health,' i.e. uncertain, changing, and the use of *varius* as applied to colours, 'variegated' as we say. I don't like people, says Epidicus, whose backs are striped like goats or panthers, i.e. striped with whip-marks, marked black and blue with lashes. Cf. Mil. 216 *varius virgis*. So Asin. 362 Libanus says his master *mihi tibique interminatust nos futuros ulmeos*. Mil. 157 *ego vostra faciam latera lorea*. Pseud. 145 *ego vostra latera faciam valide varia uti sint*. Slaves continually joke thus on their punishments.

19. vis dicam. Cf. *sine sciam. Velle, facere, sinere* constantly followed by subjunctive in Plautus without *ut*. See note on v. 58.

ut id mihi responses probe, quid erilis noster filius? Ussing. Sc. *volo*. 'I want you to answer me properly (and tell me) how our master's son is getting on.'

responses (*-are*) is common in Plautus, used by Vergil, and is a favourite word with Horace in a metaphorical sense.

20. filius = Stratippocles at the wars, from whom Thespis has just returned.

TH. Valet púgilice atque athlétice.

EP. Voluptábilem mihi núntium tuo advéntu adportas, Thésprio.

Sed ubíst is?

TH. Advenít simul.

EP. Vbi is érgost? nisi si in vídulo

Aút si in melina áttulisti.

TH. Dí te perdant!

EP. Té volo—

Pércontari, *Thésprio*. operam da: ópera reddetúr tibi.

erilis filius. So *erilis patria, erilis amica, erilis res, erilis mensa, &c.*

pugilice atque athletice, 'he is as fit as a Brummagem bruiser.' Cf. Bacch. 248 *pancratice atque athletice*. There are in Plautus a number of adverbs formed from borrowed Greek words with the Latin termination. *Basilice* (v. 56) = βασιλικῶς, *dulice* = δουλικῶς, *euscheme* = εὐσχήμως. Others are *comoedice, more, musice, prothyme, graphice*.

21. voluptabilem, 'able to please,' 'pleasing.' Cf. Pers. 670 *dedisti operam adlaudabilem*. A good many adjectives in *-bilis* are active in Plautus. Thus *adiutabilis* (Mil. 1144), *inpetrabilis* (v. 342 and Most. 1142), *inmemorabilis* and *excruciabilis* in Cist., *lucrificabilis*, Pers. 709. See Brix Capt. 56. Many of these adj. in *-bilis* are coined by and peculiar to Plautus.

22. nisi si = εἰ μὴ εἰ, on which Schneider remarks '*alterum* εἰ *rem magis incertam reddit, dum exceptioni addit condicionem*.' Cf. Capt. 530 *nisi si aliquam corde machinor astutiam*. Truc. 670 *nisi si clanculum conlapsus est hic in conruptelam suam*. ibid. 782 *nisi si ad tintinnaculos vos voltis educi viros*. Men. 249 *nisi si historiam scripturi sumus*. Trin. 474, Amph. 825, Truc. 927 &c. *nisi si* = 'unless indeed' and introduces a supposition which the speaker thinks is just worth mentioning, although he does not think it can possibly be true.

23. mēlīna, prop. an adj. 'belonging to the marten or badger' is used for a wallet or knapsack made of marten-skin.

te volo, 'it's you I want' sc. to be confounded, but the sentence is suddenly changed and continued in a different strain. Similar sudden turns, Capt. 868 *Iuppiter te dique perdant*. Erg. *Te hercle —mi aequomst gratias agere*. Mil. 286 *Di te perdant*. Pa. *Te istuc aequomst—quoniam occepisti, eloqui*. Pseud. 37, Men. 328, &c. Cf. Shakspere, *Love's Labour's Lost*, I. 1. 230 *King*. Peace—*Costard*. Be to me and every man that dares not fight! *King*. No words—*Costard*. Of other men's secrets, I beseech you.

24. operam da. Men. 663 *Quid mihi futurumst, qui tibi hanc operam dedi?* Ma. *Opera reddetur*. So 'listen to me: I'll listen to you in turn.'

TH. Ius dícis.
EP. Me decét.
TH. Iam tu autem nóbis praeturám geris? 25
EP. Quem díces digniórem esse hominem hoc hódie Athenis álterum?
TH. At únum a praeturá tua, Epídice, abest.
EP. Quidnám?
TH. Scies:
Lictóres duo, duo víminei fascés virgarum.
EP. Vaé tibi!
Séd quid ais *tu?*
TH. Quid rogás?
EP. Vbi árma sunt Stratíppocli?
TH. Pól illa ad hostis tránsfugerunt.
EP. Ármane?
TH. Atque equidém cito. 30

25. ius dicis, i.e. *aequom oras*, cf. Stich. 724. But *ius dicere* = also 'to administer justice.' Hence *praetura* below. There is the same ambiguous or double meaning in Trin. 1161 Ca. *Ius hic orat.* Ly. *Impetrabit te advocato atque arbitro.*

nobis, eth. dat.

26. hoc δεικτικῶς = me. Cf. ὁ ἀνὴρ ὅδε in Greek.

27. scies = I'll tell you.

28. lictores. Thesprio refers to the scourgers to flog Epidicus. There would be two scourgers, therefore *duo lictores* here. However Ussing refers to Cic. Leg. Agrar. II. 34. 93 and Censorin. de nat. 24. 3 to shew that the praetor urbanus had two lictors only. For the two scourgers (*virgatores, lorarii*) cf. Asin. 575 *validos lictores ulmeis adfectos lentis virgis*, whence Goetz proposes *ulmei* for *viminei* here.

29. quid ais tu? '*what* do you say?' to be distinguished from *quid ais* v. 17. *Quid ais tu* expresses surprise or asks for further information. Most. 1018 Si. *Numquid Tranio turbavit?* Th. *Immo exturbavit omnia.* Si. *Quid tu ais?* Th. *Haec res sic est ut narro tibi.*

Stratippocli. Plautus often make gens. in -i from Greek proper names in -es. Rud. 86 *Alcumena Euripidi.* ibid. 822 *Hoc Herculist iam, Veneris fanum quod fuit.* Capt. 528 *is sodalis Philocrati et cognatus est.*

30. atque equidem = καὶ ταῦτα, 'and that too.' *Atque* is often strengthened by *quidem* or *equidem* as here, or by *adeo.* Mil. 369 *Atque his quidem hercle oculis.* Cas. 801 *Esurio hercle atque adeo haud salubriter.* Truc. 357 *vapulo hercle ego nunc atque adeo male. Atque* alone = καὶ ταῦτα. Amph. 282 *Credo edepol equidem dormire Solem, atque adpotum probe. Atque* is continually scanned as a pyrrhic. This is especially so at the beginning of a senarius, e.g. v. 522. For *equidem* as merely strengthened form of *quidem* supr. 16.

EP. Múlciber, credo, árma fecit, quaé habuit Stratíppocles:
Trávolaverúnt ad hostis.
TH. Túm ille prognatúst Theti.
Síne perdat: alia ádportabunt Nérei ei fíliae.
EP. Sérione dícis istuc?
TH. Sério, inquam, hostés habent.
EP. Édepol facinus ínprobum!
TH. At iam ante álii fecerúnt idem. 35
Érit illi illa rés honori.
EP. Quí?
TH. Quia ante aliís fuit.
EP. Id módo videndumst út materies súppetat scutáriis,
Si in síngulis stipéndiis ad hóstis exuviás dabit.
TH. Supérsede istis rébus iam.
EP. Tu ipse úbi lubet finém face.

31. credo, often as here ironical. Like *faxo* it is very often paratactic, i.e. does not affect the mood of the verb in logical but not in grammatical dependence on it. Cf. Trin. 115 *haec, si mi inimicus esset, credo haud crederet.* There is an instance of *spero* used paratactically, v. 124.

32. travolaverunt is a παρὰ προσδοκίαν joke. Cf. Trin. 723—27 where each sentence has an unexpected ending. Goetz transposes these three lines to their present place from v. 36.

Theti. This abl. from Thetis, Thetidis is quoted by Priscian, VI. p. 252, from this passage.

33. alia, 'a fresh set.' Patroclus did not wear the arms made by Vulcan for Achilles. But the inaccuracy is trivial.

35. facinus inprobum, accus. (of exclamation) after *edepol.* The accus. depends upon a verbal idea supplied, or indistinctly conceived.

36. aliis. I think, *pace* Ussing, that this probably alludes to some well-known persons who had undeservedly received promotion. They are the ῥιψάσπιδες of Aristophanes, Nub. 353, Pax 1186.

37. suppetat. It is perhaps worth pointing out that this word is passive in meaning = 'to be supplied to,' 'be sufficient for.' Pseud. 108 *utinam quae dicis, dictis facta suppetant.* Liv. IV. 48 *nec consilium sibi suppetere diceret.* Infra v. 397.

38. singulis, distributive, 'in every campaign he serves.'

39. supersĕde. The literal

TH. Desíste percontárier.
EP. Loquere: ípse ubist Stratíppocles? 40
TH. Est caúsa qua causá simul mecum íre veritust.
EP. Quídnam id est?
TH. Patrém videre sé nevolt etiámnunc.
EP. Quaproptér?
TH. Scies:
Quia fórma lepida et líberali cáptivam adulescéntulam
Dé praeda mercátust.
EP. Quid ego ex te aúdio?
TH. Hoc quod fábulor.
EP. Qúor eam emit?
TH. Ánimi causa.
EP. Quót illic homo animós habet? 45
Nám certo priusquam hínc *in Thebas* ád legionem abiít domo,
Ípse mandavít mihi *interim* áb lenone ut fídicina

meaning 'to sit over' is very rare. In classical authors it is almost always metaphorically 'to be above,' 'be superior to,' hence 'refrain from,' 'desist from.' Here then it=*aufer istaec*, 'drop that': we've talked enough nonsense, now let us talk sense.

41. quâ causâ=*cuius causâ*, as often.

42. nevolt, 'he does not wish to see his father just now.' *Nevis* for *nonvis*, *nevolt* for *nonvolt*, common in Plautus. See 585—6 where we have *non volt* and *nevolt* in consecutive lines. *Nevis* Trin. 328 and 1156, *nevolt* Trin. 361 and 364.

scies, v. 27.

43. forma lepida et liberali, 'of elegant and lady-like appearance.' Descriptive ablative. Lepidus in Plautus is best answered by our slang 'jolly.' For *liberalis* cf. Mil. 60 *pulcer est et liberalis*='good-looking and gentlemanly,' and for both words, Pers. 131 *forma lepida et liberali est*. Compare ἐλευθέριος in Greek. Liber : liberalis :: ἐλεύθερος : ἐλευθέριος.

45. animi causa, 'because he fancied her.' Cf. Rud. 932 *Post animi causa mihi navem faciam*. Trin. 334 *Praeterea aliquantum animi causa in deliciis disperdidit*. Aesch. Choeph. 754 τρόπῳ φρενός. In the next sentence *animos*= whims, fancies.

46. ad legionem. Prof. Palmer, in his excellent edition of the Amphitruo, thinks this phrase points to a time when one legion formed the whole Roman army. But it may be the legion to which he belongs, just as we talk of 'the regiment.' In any case it is one of the many Roman military phrases

Quam amábat emeretúr sibi. id ei ínpetratum réddidi.
TH. Vtcúmque in alto véntust, Epidice, éxim velum vórtitur.
EP. Vaé misero mihi: male perdidít me. quid *ais tú?*
TH. Quid est? 50
EP. Quíd istanc quam emit? quánti eam emit?
TH. Víli.
EP. Haud istuc té rogo.
TH. Quíd igitur?
EP. Quót minis?
TH. Tót; quadragintá minis.
Íd adeo argentum áb danista apud Thébas sumpsit fénore

which Plautus uses so freely, and in old Latin *legio*=the army.

48. inpetratum reddidi, 'that commission I've duly performed for him.' *Re* in *reddo*=duly. For the phrase cf. *transactum reddere*, *perfectum reddere*, *ecfectum reddere*, *inventum reddere*, *exercitatum reddere;* and the same construction with *dare* and *facere*. Capt. 345 *transactum reddet*. Asin. 122 *perfectum reddat*, &c.

49. exim. Poen. 753 *utcunque est ventus, exim velum vortitur*. Whence the phrase has been questioned here, but unnecessarily. "*Sensus: consilium pro re mutatur.*"

50. quid ais tu, v. 29.

quid est? "*Interrogatio indignantis*": Amph. 552 and 728, Asin. 504, 654, Capt. 572, Most. 448, 952. Ussing.

51. quid istanc quam emit, &c. 'What about the girl he bought? For how much did he buy her?' *Istanc* is anticipatory acc. and its case is due to the attraction of *quam*. *Quanti*, the so-called genitive of price, is originally a locative, as the so-called ablative of price (*vili*) is an instrumental ablative. For the pronoun repeated, the second form different from the first, *istanc... eam*, cf. Asin. 527 *Illos qui dant eos derides*. Bacch. 387 *Homini amico, quist amicus ita uti nomen possidet, nisi deos ei nihil praestare*. Cas. 629 *Tua ancilla, quam tuo villico vis dare uxorem, ea intus*. Capt. 110 *istos captivos duos, heri quos emi de praeda a quaestoribus, is* (i.e. *iis*, v. l. *his*) *indito catenas*. There is a sentence of the same form v. 436.

52. tot, 'with so many,' answering *quot*. Thesprio counts on his fingers. So Ussing. B J give *tot*, as do several *libri* (F Z).

53. adeo='further.' Cf. v. 168, Bacch. 829, Mil. 1192, &c. This sense is confined to the comic poets.

danista=δανειστής: for the form cf. *poeta* from ποιητής, *nauta*, ναύτης, *sycophanta*, συκοφάντης, *trapezita*, τραπεζίτης. *Argentarius* and *argentariam facere* are the true Latin terms. From the time of Sulla the legal rate of interest was *centesimae usurae*, i.e. 1 per cent. per

Ín dies minásque argenti síngulas nummís.

EP. Papae.

TH. Ét is danista advénit una cúm eo *atque* argentúm petit.

EP. Di ínmortales! út ego interii básilice.

TH. Quid iam? aút quid est, Épidice?

EP. *Ei!* me pérdidit.

TH. Quis?

EP. Ílle qui arma pérdidit.

TH. Nam quíd ita?

EP. Quia cottídie ipse ad me áb legione epístulas Mittébat: sed taceam óptumumst. plus scíre satiust quám loqui

month (Greek and Roman interest being reckoned by the month), 12 per cent. per annum. *Nummus* without an adj. (*aureus, Philippeus, &c.*), where, as here, it refers to a definite coin, is a *didrachmon*, a two-drachm piece. See Truc. 562 where *quinque nummi* = $\frac{1}{10}$ of a *mina*, i.e. 10 *drachmae*. Whence *nummus* = 2 *drachmae*. Here the interest is 'a *didrachmon* for each day and each *mina*,' i.e. 2 per cent., *binae centesimae* (not per month but), per day! For another enormous per-centage see Theophrast. Char. 6.

But *nummus* often, as v. 330, refers to no particular coin, and, as Brix points out, Terence uses *nummus* = *drachma*.

55. The MS. reading *qui petit* will hardly stand. Read *qui argentum petat*, or, as I prefer, *atque argentum petit*.

56. basilice, 'right royally,' = 'utterly.' "*Nam ingentium fortunarum est ingens ut plurimum casus.*" For form see v. 20, and for word cf. Curc. 359 *iacto basilicum*, sc. *iactum*, of the best throw at dice, and *basilicus*, a great man. Capt. 811 *basilicas edictiones*, Trin. 1030 *basilica facinora:* infr. 232 of a dress. Pers. 802 *basilice te intulisti et facete.*

quid iam? aut quid est? supr. 12. Mil. 278 *quid iam? aut quid negotist?*

57. perdidit, (1) destroyed, (2) lost. Cf. Curc. 328 *Perdidisti me.* Cu. *Invenire possum si mi operam dabis.* Translate 'He has done for me.' 'Who has?' 'The man who did for his arms.'

58. nam quid = *quidnam*. Cf. Amph. 552 *nam quam ob rem* = *quamnam ob rem*. ibid. 581 *nam quor* = *curnam*. Aul. 44 *nam qua* = *quanam*. Asin. 43 *namquo* = *quonam*. Curc. 12 *nam quo* = *quonam:* infr. 116 and 348. *Nam* is interrogative.

59. taceam optumumst. Cf. Asin. 448 *nunc adeam optumumst.* Men. 947 *quid facias optumumst.* Rud. 377 *capillum promittam optumumst.* Bacch. 992 *iustumst tuos tibi servos tuo arbitratu serviat.* So subjunctive without *ut* is common in Plautus after *velle, facere, sinere;* and there are cases of it after *adigere, impetrare, dicere, orare, suadere, &c.*

Servom hóminem: ea sapiéntiast.

TH. Nescío pol quid tu tímidu's: trepidas, Épidice. *ut* voltúm tuom

Videó, videre cónmeruisse hic me ábsente in te aliquíd mali.

EP. Potin út molestus né sies?

TH. Abeo.

EP. Ádsta: abire hinc nón sinam.

TH. Quíd nunc me retinés?

EP. Amatne istam quam émit de praedá?

TH. Rogas?

Déperit.

EP. *Hercle* détegetur córium de tergó meo.

plus scire satiust, 'It is better to know too much than to say' (too much).

60. servom hominem, 'a poor slave,' 'a mere slave.' *Homo* used as ἀνήρ is in Greek, especially with words ending in *-της*, to intensify the meaning good or bad, complimentary or contemptuous, as the case may be. *Servus homo* = δοῦλος ἀνήρ.

ea sapientiast = *id est sapientia* —the usual attraction, as in *Haec quidem vis est, hic labor, hoc opus est, &c.*

61—62. A has VIDEOR-VIDER. If we keep *videor* the end of v. 61 must be a complete clause. In this case Seyffert's *ita voltus tuost* is the best proposal. But perhaps it is simpler to read **ut voltum tuom video, videre**, 'as I see your expression, you seem' &c. For this cf. Capt. 569 *Pol ego ut rem video*, Most. 976 *ut verba audio*, Truc. 962 *ut rem gnatam video.*

videre (= *videris*, see v. 10) **conmeruisse**, &c. 'you seem to have committed some crime deserving punishment here while I have been away.' *In te* is acc. not abl. on the analogy of *committere in se*, e.g. Verg. Aen. 1. 231 *quid meus Aeneas in te committere tantum, quid Troes potuere?*

63. potin ut = *nonne potis es ut?* Cf. Amph. 903 *potin ut apstineas manum* = 'can't you keep your hands off me?' Bacch. 751, Pseud. 633, Most. 388, Trin. 628.

65. deperit. *perire* and (stronger) *deperire*, comic for 'to be dying with love of,' 'to be madly in love with,' followed by acc. of the person loved, as v. 219.

detegetur, 'stripped.' Nonius, p. 278. 19, '*degere est detrahere.*

TH. Plúsque amat quam te úmquam amavit.
EP. Iúppiter te pérduit.
TH. Mítte nunciám *me*. nam ille mé votuit domúm venire.
Ád *sodalem* Chaéribulum iússit huc in próxumum.
Íbi manere iússit. eo ventúrust ipsus.
EP. Quíd ita?
TH. Dicam:
Quía patrem prius cónvenire sé non volt neque cónspicari,
Quám id argentum quód debetur pró illa dinumeráverit.
EP. Eú edepol res túrbulentas!
TH. Mítte me ut eam núnciam.
EP. Haécine ubi scibít senex

Plautus *in Epidico*.' But there can be no doubt that *detegetur*, B J, is right. *Hercle*, Goetz: Geppert, *tum*. *Detegetur* is a metaphor from taking the roof off buildings, used of a storm of wind carrying away the roof. So here the flogging will take the roof off Epidicus' back. Cf. Most. 158 *Haec illa est tempestas mea, mihi quae modestiam omnem detexit, tectus qua fui*.

66. perduit. This is an original optative form, *-ī-* being the weak form of the original optative suffix seen also in *s-i-m*. Thus *interduim* Trin. 994, *perduis* Amph. 838, *perduint* Men. 309.

67. nunc iam, whether we write as one word or two, always scanned as three syllables. So *etiam* and *quoniam*. *Nunciam* refers to the immediate present and future, 'in a minute'; *iam nunc* to the past and present, 'now already'. Brix derives it from *nunci* (cf. *νυνί*) + *am* an adverbial ending.

votuit for *vetuit*. So *vocare, vocivus* for *vac*. See Trin. 457, Capt. 703, Truc. 641, &c.

72. eu. The exclamation *eu* (to be distinguished from *heu*) is expressive at once of surprise and assertion. As Ussing says (Most. 331), *admirationem significat cum asseverationc coniunctam*. It is especially used with *hercle, edepol, ecastor*.

res turbulentas, acc. of exclamation after *eu, edepol, hercle, &c*. Mil. 395 *eu hercle praesens somnium*. Mil. 1056 *hercle odiosas res*. Men. 872 *eu hercle morbum acutum*. Bacch. 995 *euge litteras minutas*. Bacch. 999 *malum quidem hercle magnum*. Truc. 409 *O mercis malas*. Asin. 580 *edepol senem Demaenetum lepidum fuisse nobis*. There is an instance v. 212 *hercle rem gestam bene*. Cf. *Me miserum, &c*., and *v*. 33, note.

73. haecine, used in positive as well as interrogative clauses. See Minton Warren in *American Journ. Phil*. vol. 2. Cf. Mil. 310 *hocine si miles sciat, credo, &c*.

Púppis pereundást probe.
TH. Quíd istuc ad med áttinet
Quó tu interbitás modo?
EP. Quía perire sólus nolo: té cupio períre mecum.
Bénevolens sum bénevolenti.
TH. Ábi in malam rem máxumam
Cúm istac condicióne.
EP. I sane, síquidem festinás magis.
TH. Númquam hominem quemquám conveni, unde ábierim lubéntius.
EP. Íllic hinc abiit. sólus nunc es. quo ín loco haec res sít vides,
Épidice! Nisi quíd tibi in tete aúxilist, absúmptus es:

Mil. 565 *Egone si post hunc diem muttivero...dato excruciandum me*.

scibit. Note the form of the fut., though *scire* is 4th conj. So *audibo, aperibo, largibor, &c*. Some of these forms, as *quibo, nequibo*, survive in later Latin. Propertius writes *lenibo*. So we have imperfects *nequibam, aibam, gestibam, mollibam*. Augustan poets use *saevibat, audibat, lenibat, &c*.

74. haec puppis = *ego*. For the metaphor in *puppis* cf. Mil. 986 *haec celox illiust quae hinc egreditur internuntia. Haec puppis pereundast* = *pereundumst mihi*.

pereunda. The use appears very strange. But it is confirmed by *abstandus* (Trin. 264), and *placenda dos est* (Trin. 1159), where Brix says, 'the use dates from a time when the borderline between verbs transitive and verbs neuter had not been sharply drawn.'

For **probe** see note on v. 491.

76. interbitas R. Müller: *intereas* B J F Z. Cf. v. 304.

78. malam rem is treated as one word = *malum*, and therefore can take the adj. *maxumam*.

cum istac condicione, 'with that proposal of yours.'

79. siquidem festinas magis, 'if indeed you're in such a hurry.'

80. unde = *a quo*; cf. Cic. Fam. XIV. 2. 2 *hem mea lux, unde omnes opem petere solebant*. Exit Thesprio. He has done what he was wanted for and does not reappear. Epidicus is left by himself on the stage and soliloquises. Self-address is common when a character is, as here, alone upon the stage. Cf. Men. 550, 882, &c.

81. illic hinc abiit, a common form to begin a line. In such cases *illic* (*ille* + *ce*) is a pyrrhic: *ille* is only used in the form when *quidem* follows, as Truc. 884 *ille quidem hinc abiit*. See Brix on Trin. 998 (Anhang).

82. quid = *aliquid*. With *quid auxili* cf. *quid boni, quid mali, &c*.

absumptus. Mil. 410 *dum te fidelem facere ero voluisti, absumptu's paene*.

Tántae in te inpendént ruinae: nísi suffulcis fírmiter,
Nón potes subsístere: itaque in te ínruont montés mali.
Néque ego nunc quómodo
Me éxpeditum ex ínpedito fáciam consiliúm placet.
Égo miser pérpuli
Meís dolis senem, út censeret suám sese emere fíliam.
Ís suo fílio
Fídicinam emit quam ílle am*ab*at, quam ábiens mandavít mihi.
Síbi nunc alteram áb legione abdúxit! corium pérdidi!
Nam úbi senex sénserit
Síbi data esse vérba, virgis dórsum depoliét meum.
Át enim tu praécave!
Át enim—bat enim: níhil est istuc. pláne hoc conruptúmst caput.

83. There should not be a full stop, as Goetz prints, after *ruinae*. After *ita, tantus, is*, a co-ordinate sentence, instead of a subordinate *ut* clause, often follows. Cf. Asin. 309, Men. 102, and Ussing on Amph. 952.

firmiter. Plautus is fond of adverbs in *-ter*, even when forms in *-e* are already in use, as *firmiter* beside *firme*. Cas. 132 *concludere in fenestram firmiter*. So *blanditer, saeviter, avariter, largiter, ampliter*, &c.

84. itaque=*ita*, 'so much,' 'to such an extent.' Bacch. 242 *itaque tondebo auro usque ad vivam cutem*. See Brix on Mil. 108.

montes mali, 'mountains of misery': cf. Most. 344 *mali maeroris montem maxumum*. Merc. 609 *montes mali ardentes*, ibid. 633 *thensaurus mali*. Cic. ad Att. VIII. 11. 3 *tanta malorum impendet Ilias*=Ἰλιὰς κακῶν. Persius S. III. 65 *et quid opus Cratero magnos promittere montes?*

85. ego, trajected out of the relative sentence and brought forward into a more emphatic position.

90. mandavit, if the text is sound, sc. *emere* from previous sentence, i.e. *mandavit emere*, 'commissioned me to buy.' Ussing suggests *quam ipse emendam abiens mandavit mihi*.

94. sibi data esse verba, 'that he has been deceived'—a regular phrase. B, J, and *libri* F, Z, give *despoliet*, Pareus *dispoliet*, Palmerius *depoliet*, which is here chosen as most in accord with comic diction.

95. at enim. 'O but,' to introduce an objection or supposed objection, which is answered by *At*. Thus *At enim*.....*At*=ἀλλὰ νὴ Δία...ἀλλά. Epidicus breaks off suddenly with *bat enim* which is a contemptuous parody on *at enim*, 'O but'—'O tut.' Cf. Pseud. 235 Cal. *At*—Ps. *Bat*. Pers. 213 P. *Heia!* S. *Beia!*

Néquam homo's, Épidice!
Quí lubidost mále loqui? quia túte te *ipse* déseris.
Quíd faciam? mén rogas?
Tú quidem antehac aliís solebas dáre consilia mútua.
Áliquid aliqua réperiundumst. séd ego cesso ire óbviam
Ádulescenti, ut quíd negoti sít sciam: atque ipse íllic est.
Trístis est: cum Chaéribulo incédit aequalí suo.
Húc concedam, orátionem unde hórum placide pérsequar.

STRATIPPOCLES. CHAERIBVLVS. EPIDICVS.

ST. Rém tibi sum elocútus omnem, Chaéribule, atque ádmodum

nihil est='it's no use.' Capt. 344 *At nihil est ignotum ad eum mittere*. Asin. 427 *Nihil est*. Truc. 769, &c.

hoc caput=*ego*. Cf. Pseud. 723 and Aul. 417 *hoc caput*, and for *caput*=person, self, see v. 369, and Mil. 725 *O lepidum caput*, &c.

97. qui lubidost=*qui lubet*. So Trin. 626 *est lubido audire*. Bacch. 416 *est lubido homini suo animo opsequi*. So infr. v. 240. 'How is it you find delight in abusing yourself?'

99. dare mutua, 'to give the loan of.' *dare mutuom*=to give as a friendly loan)(*dare fenore*.

100. sed. As often breaking off abruptly, e.g. Trin. 16, 66, 151, 400.

cesso=to be slow at anything, e.g. Verg. Aen. VI. 51 *cessas in vota precesque?*

101. atque, used to introduce persons coming on to the stage =καὶ μήν, 'lo.' Often with the idea of suddenly, straightway. So perhaps Verg. G. I. 203, certainly XII. Tables, *si in ius vocat, atque eat*. Cf. v. 217.

102. incedit, of measured and dignified walk as in the familiar *quae divom incedo regina* (Aen. I. 46), *et vera incessu patuit dea* (Aen. I. 405). 'He paces slowly on.' Cf. Truc. 463 *vosmet iam videtis me ut ornata incedo*.

103. unde=*ut hinc*.

placide. Mil. 222 *propere hoc, non placide decet*. Mil. 522 *placide noscita*. Mil. 1220 *Cum ipso pol sum locuta placide ipsa, ut lubitumst mi, otiose, meo arbitratu, ut volui*. Hence in Plautus=ἐκήλως.

SCENE 2 (104—165). Enter Stratippocles, who is home from the wars, with his friend Chaeribulus. Epidicus listens unseen till v. 126, when he shews himself.

104. tibi elocutus sum. *Eloqui* is followed by the dat. as in v. 123. So *male loqui, inclementer*

Meórum maerorum átque amorum súmmam edictaví tibi.

CH. Praéter aetatem ét virtutem stúltus es, Stratíppocles.
Ídne pudet te, quía captivam génere prognatám bono
Ín praeda's mercátus? quis erit vítio qui id vortát tibi?
[ST. Qui invident, omnes inimicos mihi illoc facto reperi:
At pudicitiae eius numquam nec vim nec vitium attuli.
CH. Iam istoc probior es meo quidem animo cum in amore temperes.]
ST. Níhil agit qui díffidentem vérbis solatúr suis:
Ís est amicus quí in re dubia ré iuvat, ubi rést opus.
CH. Quíd tibi me vis fácere?
ST. Argenti dáre quadragintá minas,
Quód danistae détur, unde ego íllud sumpsi fénore.

loqui, but not *loqui* alone. Cistell. 465 *rem elocuta sum tibi omnem.*

admodum = κομιδῇ, 'fully.'

105. edictavi = *enarravi*. Amph. 816 *Tute edictas facta tua.* Men. 642 *omnia hercle ego edictavi.*

106. aetatem et virtutem, '*quia adulescens et miles.*' As young and a soldier he could not be expected to shew much wisdom. He was foolish even beyond what might reasonably be allowed him.

107. quia instead of *quod* as often after *piget, pudet, poenitet, iratus sum, &c.* For the sentiment, Mil. 624—5, Pseud. 370, Hor. C. II. 4, &c.

108. *de praeda* is read by Studemund for *in praeda* of B and J. Geppert *ex praeda*, but in such phrases both *de praeda* and *ex praeda* are found, and it is impossible to reduce all the instances to either form. *In praeda* is found in Livy, and perhaps need not be altered.

vitio, 'think the worse of you for that.' *vitio*, predicative dative.

110. vitium. Amph. 811 *pudicitiae huius vitium me hinc absentest additum.* These three lines (109—111) are omitted in A, and condemned as an interpolation by Geppert and Goetz.

111. istoc, abl. caus. 'on that account.' Cf. *hoc*, e.g. Mil. 850—1 *Hoc illi crebro capite sistebant cadi.* Ly. *Non hercle tam istoc valide cassabant cadi.*

112. verbis)(*re* = λόγῳ)(ἔργῳ. So *re*)(*opinione*. And below *re*)(*oratione*. For sentiment cf. *amicus certus in re incerta.*

115. quod, 'which sum' after *minas*. Cf. Bacch. 1026—9, where *id* refers to *nummos*, Truc. 740 where *idem* refers to *quinque minas*. So Mil. 43 *tantum*, Trin. 152 *id*, in reference to large sums just mentioned.

unde = *a quo*, as in v. 80.

CH. Si hércle haberem, *póllicerer.*
ST. Nám quid te igitur réttulit
Béneficum esse orátione, si ád rem auxilium emórtuomst?
CH. Quín edepol egomét clamore défatigor, dífferor.
ST. Málim istiusmodí mihi amicos fúrno mersos quám foro.
Séd operam Epidicí nunc me emere prétio pretiosó velim:
Quém quidem ego hominem ínrigatum plágis pistorí dabo,
Nísi hodie prius cónparassit míhi quadragintá minas,
Quam árgenti fuero élocutus éi postremam sýllabam.

116. si hercle. *Hercle* belongs to *pollicerer*, 'Egad, if I had it, I would promise it.' But the asseveration is often brought forward in the sentence and placed next after *si*. So v. 326. Cf. Trin. 457 *Si hercle ire occipiam votes.* Truc. 315 *Si ecastor hic homo sinapi victitet non censeam &c.* Mil. 1239 *Si pol me nolet ducere uxorem genua amplectar.*

nam quid = 'What was the use then of being bountiful in speech?' &c. Cf. Verg. XII. 637 *nam quid ago?* For *nam quid* = *quidnam*, cf. 58.

118. clamore, 'by the dunning of my creditors.' Pseud. 1145 *sed tu, bone vir, flagitare saepe clamore in foro.* For the asyndeton *defatigor, differor* see Brix on Trin. 243, and for *differor* cf. Truc. 701 *differor laetitia*, Mil. 1163 *differor amore*, Poen. 156 *differor cupidine.*

119. furno quam foro. Cf. Cas. 288 *in furnum calidum condito. Foro mersos* = bankrupt. Between *furno* and *foro* there is a paronomasia, for *o* before *r* was not sounded very differently from *u*. Hence similar plays on the sound of *scortum scutum, cura cor, &c.* See Brix on Men. 174. Perhaps we may render 'sunk in the deep rather than in debt,' or 'drowned rather than dunned.'

120. pretio pretioso, 'at a costly cost.' *Figura etymologica* and *parechesis* very common in Plautus. Amph. 278 *optumo optume optumam operam das.* Cf. *amoena amoenitate, nitoribus nitidis, pulcram pulcritudinem, miserum miseris modis, Venus venusta, dicta dicere, facta facere, &c.*

121. inrigatum plagis = *suo sanguine ex plagis perfusum.*

pistori = *in pistrinum*, i.e. I will have him flogged and sent into the country to work in a mill, a punishment for refractory slaves analogous to the 'treadmill.'

122. conparassit. For the exact-future, i.e. future-perfect, we often have in Plautus the form in *-sso* and for the perf. subj. the form in *-ssim*. Similar forms are *reconciliasso, irritasso, oppugnasso, expugnasso, impetrasso.* These forms are really subj. and optat. of an original sigmatic aorist.

Ep. Sálva res est: béne promittit. spéro, servabít fidem.
Síne meo sumptú paratae iám sunt scapulis sýmbolae.
Ádgrediar hominem: ádvenientem péregre erum Stratíp-
poclem
Ínpertit salúte servos Épidicus.
St. Vbi is ést?
Ep. Adest.
Sálvom te advenísse huc
St. Tam tibi ístuc credo quám mihi.
Ep. Bénine usque valuísti?
St. A morbo válui, ab animo aegér fui.
Ep. Quód ad me attinuit, égo curavi. quód tu mandastí
mihi,
Ínpetratumst. émpta ancillast, quód tute ad me lítteras

124. spero, see note on v. 31, is paratactic and parenthetic. Cf. Asin. 917 *Argyrippus exorari spero poterit.*

125. symbolae, 'the share of an ἔρανος,' the cost of which was borne jointly by those who had the meal. So 'a subscription-banquet, picnic.' Hence *asymbolum venire, symbolarum conlatores, symbolam dare.*

126. adgrediar, 'I will go up to and accost.' Epidicus now comes out of his concealment.

advenientem peregre, 'on his return from abroad.' Amph. 161 *Ita peregre adveniens publicitus hospitio accipiar. Peregre*, an old locative, is used alike for 'to abroad, abroad, and from abroad.' Thus Amph. Prol. 5 *peregre et domi*, 'abroad and at home.' Trin. 596 *gestandust peregre* (to abroad) *clupeus.* So *nusquam* = 'no whither' as well as 'no where'; and *intus* = ἔνδοθεν (Men. 218 *evocate intus Cylindrum*) as well as ἔνδον.

128. salvom te advenisse huc, sc. *gaudeo*, but interrupted. Cf. v. 7.

tam tibi istuc credo quam mihi, sc. *credo.*

129. benine usque valuisti? Curc. 16 *Salve: valuistin usque? usque* = 'all along.' *Benine* for *benene*, cf. *benificus* for *beneficus*, &c.

a morbo = *a parte morbi*, 'so far as disease was concerned I have been well,' &c. Cf. Mil. 631 *ab ingenio senex*, Truc. 47 *ab re atque ab animo perit*, Truc. 833 *ab ingenio inprobust.*

130. quod ad me attinuit ego curavi = *id curavi quod*, &c.

131. quod tute, &c. A very common idiom in Plautus. Pseud. 639 *ut id agam quod missus huc sum.* Curc. 457 *quid hoc quod ad te venio.* Curc. 327 *sed quod te misi nihilo sum certior.* Men. 765 *nec quid id sit mihi certius facit quod velit quod med arcessat. Quod* in these cases is accusative of limitation, 'the thing as to which.' So *id* and *idem* are used. Amph. 165 *idem me mittere potuit*, ib. 909 *id huc revorti uti me purgarem tibi.*

Míssiculabas.
St. Pérdidisti omnem óperam.
Ep. Nam qui pérdidi?
St. Quía meo neque cárast cordi néque placet.
Ep. Quid réttulit
Té tantopere míhi mandare et míttere ad me epístulas?
St. Íllam amabam olim: núnciam alia cúra inpendet
péctori.
Ep. Hércle *qui* miserúmst ingratum esse hómini id quod
faciás bene.
Égo quod benefecí, malefeci quía amor mutavít locum.
St. Désipiebam méntis quom illa scrípta mittebám tibi.
Ep. Mén piaculárem oportet fíeri ob stultitiám tuam,
Vt meum tergum tuaé stultitiae súbdas succidáneum?
Ch. Quíd istic? Verba fácimus. Huic homini ópust
quadragintá minis

132. missiculabas, 'kept constantly sending.' For the form cf. *fissiculo pensiculo.* The word is apparently ἅπαξ εἰρημένον.

nam qui perdidi, lost! pray how? See v. 58.

135. cura = the object of the care, 'another love.' So Prop. I. 1. 35 *sua quemque moretur Cura nec assueto mutet amore locum*, and Verg. *puer mea maxima cura*; *raucae tua cura palumbes.*

136. qui, the ablative of the indefinite pronoun, see v. 729, is attached enclitically to *hercle* as an affirmative particle, and has the same force as it has in *at qui, pol qui, edepol qui, ecastor qui, at pol qui, ut qui*, and *quippe qui*, which in some places cannot be the nom. of the rel., a phrase which requires the subjunctive. Thus Amph. 745 *quippe qui ex te audivi*, &c. See Lucr. I. 755 with Munro's note.

ingratum = 'brings one no thanks,' Asin. 136, Amph. 48, Merc. 518. For the sentiment cf. Bacch. 394, for the obverse of the picture, Capt. 358.

138. mentis is locative in meaning as in 239, 326, 390. Men. 110 *indomita imposque animi.* Trin. 454 *satin tu sanus mentis aut animi tui?* Cic. Tusc. IV. 35 *exanimatus pendet animi.* Verg. G. III. 289 *dubius animi.* See Munro on Lucr. I. 136.

139. piacularem, sc. *victimam.* Plin. Epist. III. 9. 9 'a scapegoat.'

140. succidaneum = *vicarium.* It is properly used of a second victim, killed when the first has failed to procure the desired result. See Gellius, IV. 6, and Servius on Verg. Aen. II. 140.

141. quid istic? an expression of impatience, cutting short further discussion, or giving up the argu-

Céleriter calidís danistae quás resolvat ét cito.
Ep. Díc modo: unde auférre vis me? a quó tarpezitá peto?
St. Vnde lubet: nam ni ánte solem occásum e loc*ulis prómpseris* 144
Meám domum ne inbítas. tu te in pístrinum *proiéceris.*
Ep. Fácile tu istuc síne periclo et cúra, corde líbero
Fábulare: nóvi ego nostros: míhi dolet quom ego vápulo.
St. Quíd tu? nunc patiérin ut ego me ínterimam?
Ep. Ne féceris:
Égo istuc accedám periclum pótius atque audáciam.
St. Núnc places: nunc égo te laudo.
Ep. Pátiar ego istuc quód lubet. 150
St. Quíd illa fiet fídicina igitur?

ment in disgust and despair, e.g. Bacch. 1049 *Quid ergo istic? quod perdendumst properem perdere.* Poen. 1223 *Quid istic? quod faciendumst cur non agimus?*

verba facimus. We're simply talking and wasting time. Most. 788 *Morare hercle: verba facis: subsequere.*

142. calidis. 'all hot,' i.e. 'procured in hot haste, at once.' So vv. 256 and 284. Mil. 228 *calidum consilium*, Most. 653 *calidum mendacium.*

danistae, properly a private banker as here, *tarpezita* (*argentarius*) a public banker. To borrow from a *tarpezita* to pay a *danista*=*vorsuram facere.*

resolvat — *resolvere* = *debitum solvere*, Men. 930, infr. 352.

143. peto? 'am I to ask them?' deliberative present. *Quid ago?* is common. Cf. Catull. 1. 1 *quoi dono lepidum novum libellum?* Juv. III. 296 *in qua te quaero proseucha?*

144. The line stops short at *e loc*—and the end of the next line is also lost. Ussing's reading is merely conjectural, but at least gives the general sense. Loewe suggests *zonam impleveris...ipsus te duas.*

147. fabulare=*fabularis.*

nostros, i.e. *conservos*, 'our fellows'—here the *lorarii* who would flog him.

mihi dolet, 'it hurts *me*.' For dat. cf. Amph. 408 *mihi mālae dolent.* Capt. 152 *eheu! huic illud dolet*, Truc. 633 *quid mihi futurumst quoi duae ancillae dolent?*

148. quid tu? Cf. Capt. 717 *quid tu? una nocte postulavisti, &c.* Mil. 958 *quid hic? undest?* and 1021 *Quid ego? astabo hic tantisper?* Trin. 330 *quid is? egetne?* Men. 1117 *Quid vos? tum patri filii quot eratis?*

150. quod lubet=*quodcunque fuerit.*

151. quid illâ fiet fidicinâ? 'what then is to become of?' The ablative is the more regular construction, as *quid me futurumst?* Truc. 417, *quid eo fecisti puero?* Truc. 799, *si quid eo fuerit* (=εἴ τι πάθοι) Trin. 157, *in ambiguost etiam nunc quid ea re fuat*, Trin. 594. But occasionally the dative, as *quid mihi futurumst?* (=τί μοι γένωμαι;) Men. 663.

Ep. Áliqua res reperíbitur:
Áliqua ope exsolvam, éxtricabor áliqua.
St. Plenus cónsili's:
Nóvi ego te.
Ep. Est Eubóicus miles lócuples, multo auró potens,
Quí ubi tibi istam emptam ésse scibit átque hanc adductam álteram,
Cóntinuo te orábit ultro ut íllam tramittás sibi. 155
Séd ubi illast quam tu ádduxisti técum?
St. Iam faxo híc erit.
Ch. Quíd hic nunc agimus?
St. Eámus intro huc ád te, ut hunc hodié diem
Lúculente habeámus.
Ep. Ite intro: égo de re argentária
Iám senatum cónvocabo in córde consiliárium,
Quoí potissumum índicatur béllum, unde argentum aúferam. 160

reperibitur, quoted by Nonius, p. 508. On the form see v. 73, and *scibit*, three lines on.

154. tibi. Cf. *mihi*, Capt. 638 *Satin istuc mihi exquisitumst?*

155. orabit ultro ut illam tramittas sibi. 'He will actually beg you to pass her over to him.'

ultro, unasked by you. You won't have to ask him, on the contrary he will beg you.

156. faxo in Plautus is generally paratactic, not syntactic. Thus Amph. 351 *accipiere faxo*, 991 *faxo deludetur*, 1123 *faxo dices.* See passages quoted by Ussing, p. 271. Besides *faxo* with fut., there are a good many cases with fut. perf. The cases with pres. subj. are relatively very few.

157. agimus, 'are we to do.' See v. 143. *Quid agimus* is more lively than *quid agemus* or *quid agamus.* Other instances of the use, Mil. 251 and 613, Men. 844, &c. Stratippocles and Chaeribulus go in: Epidicus is again left alone on the stage.

159. senatum convocabo. Cf. Aul. 541 *quid tu te solus e senatu sevocas?* Most. 675 *dum mihi senatum consili in cor convoco.* Mil. 592 *redeo in senatum rusum* and 594 *frequens senatus.* Plautus introduces these Roman allusions and metaphors freely. Instead of this senatorial metaphor he often introduces in such cases a military term, equally Roman, e.g. Pseud. 572 *dum concenturio in corde sycophantias.*

160. quoi potissumum, &c., 'against whom by preference war is to be declared, that I may carry off the money from him.'

Épidice, vide quíd agas! ita res súbito haec obiectást tibi.
Nón enim nunc tibi dórmitandi néque cunctandi cópiast.
Ádeundumst! senem óppugnare cértumst consiliúm mihi.
Íbo atque adulescénti dicam, nóstro erili fílio,
Ne hínc foras exámbulet neve óbviam veniát seni. 165

unde=*a quo*. Cf. Aul. 3 *ex hac familia unde exeuntem me aspexistis*.

161 ita and **subito** are to be joined as *nimis bene*, v. 209.

162. non enim. Ritschl in all such cases wrote noenum=οὐδέν.

dormitandi, not only to 'sleep,' but 'to act as if you were asleep.' Trin. 982 *dormitas, senex: bonus interdum dormitat Homerus*, Hor. A. P. 359.

163. oppugnare, 'it is my fixed resolve to storm the old man.'

164. nostro erili filio, *erili* takes the place of the proper name in the regular Latin order, *meus Mnesilochus filius, tuum Stalagmum servom, nostro Olympioni villico, &c.* Madvig, Opusc. I. p. 170, quotes examples of the order from Cicero.

[Epidicus goes into the house.

ACTVS II

APOECIDES. PERIPHANES.

AP. Plérique homines, quos, quom nil refért, pudet,
Vbi pudendumst, ibi eos deserít pudor,
Quóm usust ut púdeant.
Ís adeo tú's. quid est quód pudendúm siet,
Génere natám bono paúperem *té* domum
Dúcere uxórem, praesértim eam, qua éx tibi 170
Cónmemores hanc, quaé domist,
Fíliam prognátam?
PE. Révereor fílium.

SCENE 1 (166—180). In Act 1 we have had the position of the young man explained and Epidicus has been enlisted in his service. Act 2 sets forth the case of the father, Periphanes. He debates with his friend Apoecides whether, now that he is a widower, he shall marry Philippa, his old flame and his daughter's mother. The arrangement of the opening verses is a difficult question. They have been discussed by Hermann, Spengel, Christ, Seyffert, &c. See the references given by Goetz. I have followed Goetz except in the first two, in which after Ussing the reading of A is retained.

166. plerique homines, sc. *sunt*. Otherwise *plerique homines* is *nominativus pendens*, the form of the sentence being altered.

167. ubi pudendumst...quom usust ut pudeant. A condition already once expressed is often thus repeated in a slightly different form after the apodosis, e.g. Truc. 516 *quom tu recte provenisti quomque es aucta liberis, gratulor, quom mihi tibique magnum peperisti decus*. See Ussing's note on Amph. 900 and Aristoph. Ran. 1184 and 736 which he quotes. For *pudeant* personal cf. Cas. 815 *ita nunc pudeo*.

170. qua ex. Anastrophe of the preposition is most usual with dissyllables, *erga, penes, inter*, and especially *propter*. But it is not uncommon in Plautus with monosyllables, Amph. 234 *fugam in*, Asin. 119 *quo ab*, ib. 397 *qui pro*, Cas. 172 *qua in*, Bacch. 176 *quem ad &c.*

173. revereor=αἰσχύνομαι.

The connexion of the argument is as follows. P. 'I respect

AP. At pól ego te crédidi
Quám tu uxorem éxtulistí pudore éxsequi.
Quoíus quotiéns sepulcrúm vides sácruficas
Ílico Orco hóstiis néque adeo iniúria,
Quía licitumst eám tibi víncere vivéndo.
PE. O!
Hércules égo fui, dum ílla mecúm fuit:
Neque séxta aerumna acérbior Herculí quam mi illa obiéctast.
AP. Pulcra édepol dos pecúniast.
PE. Quae quídem pol non marítast.

EPIDICVS. PERIPHANES. APOECIDES.

EP. St!
Tacéte! habete animúm bonum!

my son's feelings.' A. 'I never questioned the respect you shewed at your wife's funeral (yet you got over that), for you never pass her tomb without thanking the kind providence that removed her.'

174. extulisti, 'buried,' like *ἐκφέρειν*. Juv. 1. 72 *per famam et populum nigros efferre maritos*, Ter. Andr. 1. 1. 90 *efertur*.

pudore exsequi, 'follow to the grave with respect.' Cic. Tusc. 1. 48. 115 *omni laude et laetitia exsequi=ἐκπέμπειν*. Cf. *exsequiae*, our 'obsequies.'

176. Orco, *παρὰ προσδοκίαν*, he sacrifices not to the departed spirit of his wife, but to Orcus the author of her death. It was a case with him of 'Here lies my wife, here let her lie, She is at rest, and so am I.'

ad-eo answers *quo-ad*. *Eo*='thither,' as *quo?*='whither?', and both are instrumental, cf. *οὕτω* and *πῶ*; *Ad* is quasi-prepositional and quasi-adverbial. Hence *adeo*='in addition to this,' 'to boot.' Trin. 200 (bracketed by Ritschl) *neque mendaciloquom neque adeo argutum magis*, Capt. 348 *nec qui magis sit servos ex sententia neque adeo quoi tuom concredat filium hodie audacius*.

177. vincere vivendo, 'outlive.' Servius on Aen. XI. 160 '*Veteres ...vivendo vincere dicebant supervivere.*'

179. sexta. Six probably is merely introduced as a round number. We need not suppose that Periphanes is thinking of any one of Hercules' labours in particular.

180. marita='yes, if it comes without the wife.' Porphyrio ad Carm. Sec. v. 20 *maritam autem legem pro maritali Plautina videtur auctoritate dixisse*—then he quotes this line. But *maritus* is more frequently used as the adj. than *maritalis*.

SCENE 2 (181—305). Epidicus comes out of the house still talking

Liquido éxeo auspició foras,
Aví sinistra.
Acútum cultrum habeó senis qui exénterem marsúppium.
Sed eccum ípsum· ante aedis cónspicor *erúm meum atque*
Apoécidem.
* * * * qualís volo vetulós duo.
Iam ego mé convortam in hirúdinem atque eorum éxsugebo sánguinem
Senáti qui columén cluent.
* * * * * * * * *

to Stratippocles and Chaeribulus, to whom the first line is addressed.

183. liquido exeo auspicio, cf. Pseud. 762 *Avi sinistra, auspicio liquido atque ex sententia*. Stich. 459 *auspicio hercle hodie ego optumo exivi foras*.

184. avi sinistra. The Romans in taking auspices faced the S., hence the E., the region of light, was on their left. Therefore *laevus* and *sinister* in augural language=favourable, propitious. The Greeks on the other hand faced the N., and so had the E. on their right. But when the thought is uninfluenced by augural language *laevus* and *sinister* revert to what seems their natural meaning, as in *Si mens non laeva fuisset*, and again Greek ideas may dominate as Ov. her. XIII. 49 *di precor a nobis omen removete sinistrum*, and II. 115 *avibus sinistris*, where the Greek ideas are natural as the heroines are Greek.

However in omens taken from birds it seems to have been well understood that some birds were favourable if seen on the right, others if seen on the left. Cic. de Divin. 1. 39. 85 *cur a dextra corvus, a sinistra cornix faciat ratum?* This agrees with Aul. 616 *non temere est quod corvos cantat mihi nunc ab laeva manu* (of a bad omen), and Asin. 259 *quovis admittunt aves: picus et cornix ab laeva, corvos parra ab dextera consuadent* (all good omens). See also Cic. de Divin. 1. 16. 28 and II. 15. 35.

185. exenterem, properly to disembowel, hence to 'rip open,' 'gut.' See v. 320.

qui=*ut eo*.

186. eccum=*ecce eum*. See v. 563. If the sentence contains a main verb, *eccum* is interjected and does not affect the syntax. If there is no verb it is followed by the accusative. Thus Bacch. 611 *Mnesilochus eccum maestus progreditur foras*)(Most. 549 *sed Philolachetis servom eccum Tranium*. But in a few cases, though there is a verb, *eccum* puts what should be the subject into the accusative, as Mil. 1290 *sed eccum Palaestrionem stat cum milite*. See Brix on Capt. 1005.

187. This is an imperfect line. The gap is left in B.

vetulos duo, 'a pair of old dotards, just as I would have them.' For *duo* cf. 626.

188. exsugebo, *pro exsugam*. Ussing compares Novius' *dicebo*.

189. senati, not *senatūs*. Simi-

AP. * * * * * * * * *

Cóntinuo ut marítus fiat.

PE. Laúdo consiliúm tuom.

Nam égo illum audivi in amórem haerere apúd nescio quam fídicinam:

Íd ego excrucior.

EP. Dí me hercle omnes ádiuvant, augént, amant.

Ipsi hí quidem mihi dánt viam quo pácto ab se argentum aúferam.

Age núnciam orna te, Épidice, et pallíolum in collum cónice

lar genitives in Plautus are *quaesti*, *gemiti*, *sumpti*, *tumulti*, *victi*. But conversely apparently, *lectus* for *lecti* (Amph. 509).

senati columen, 'a pillar of the state.' Amph. 367 *audaciai columen* (i.q. *culmen*), Cas. 515 *senati columen*, *praesidium popli*, Ter. Phorm. II. 1. 57 *familiae columen*.

cluent. Men. 575 *res magis quaeritur quam cluentum fides quoius modi clueat*. Generally in mock-heroic style, Amph. 647 *ut meus victor vir belli clueat*. Capt. 689 *Facito ergo ut Acherunti clueas gloria*. Trin. 309 *sin ipse animum pepulit, vivit, victor victorum cluet*. Used like *audire* = to be called, generally = *bene audire*. *Cluo* and *clueo*, also a deponent form *clueor*.

In the Palimpsest lines 185—214 (except 195—6) are lost. There is here probably the most serious gap in the play. Periphanes must have spoken first, explaining the difficulties of his position. Apoecides replies telling him the only way to facilitate his own marriage is to get his son married forthwith. Whatever Periphanes said is lost and also the reply of Apoecides, except the last half-line.

191. in amorem haerere, for *in* with the acc. after a verb which does not primarily imply motion cf. Amph. 177 *nunc sero mihi in mentem fuit* (influenced by *in mentem venit*), Cas. 243 *ubi in lustra iacuisti?*

192. id, accus. of limitation, as v. 131 where see note. Add Rud. 397 *id misera maesta est*, Stich. 34 *an id doles?*

Enter Epidicus in great exultation from the side.

193. ab se, *se* is not infrequent in Plautus where a case of *is*—as here *iis*—would in strictness be more correct, e.g. Mil. 182 *iube transire huc quantum possit, se* (i.q. *eam*) *ut videant domi familiares*, Capt. 580 *nam is est servos ipse neque praeter se unquam ei servos fuit*.

194. orna te, 'equip yourself for your part,' explained by what follows.

palliolum in collum conice, as was done by a man in a hurry. In Comedy the slave in haste regularly gathers up his pallium and flings it on to his shoulder.

Itaque ádsimulato, quási per urbem tótam hominem quaesíveris.

Áge si quid agis! Di ínmortales! útinam conveniám domi

Périphanem, quem omném per urbem súm defessus quaérere:

Pér medicinas, pér tonstrinas, ín gymnasio atque ín foro,

Pér myropolia ét lanienas círcumque argentárias:

Rógitando sum raúcus factus, paéne in cursu cóncidi.

PE. Épidice!

EP. Epidicúm quis est qui révocat?

PE. Ego sum Périphanes.

AP. Ét ego Apoecidés sum.

Capt. 778 *eodem pacto ut comici servi solent, coniciam in collum pallium*. Ter. Phorm. 844 *umerum pallio onerare*. More dignified persons kept to a more dignified pace. Poen. 521. Gellius N. A. IV. 17. 4 quotes the line for the scansion *cōnice*.

196. age si quid agis, 'act if you're going to act.' Render 'now or never,' or 'now for it' = 'act at once.' So Trin. 981 *age si quid agis*, and Mil. 217; Stich. 713 *bibe si bibis*, Poen. 1235 *ite si itis*, Pers. 147 *hoc si facturu's face*, and more fully Cas. 777 *date ergo daturae si unquam estis hodie*, Seneca Benef. II. 5. 2 *fac si qua facis*.

di inmortales. Here Epidicus, who has been so far talking to himself, begins to speak aloud.

197. defessus quaerere, a complementary infinitive. Cf. Trin. 76 *ut te videre audireque aegroti sient*, Merc. 285 *Non sum occupatus unquam amico operam dare*, Merc. 806 *defessus sum urbem totam pervenarier*, Aul. 333 *ne operam perdas poscere* with Ussing's note. The same phrase v. 720.

The places in which Epidicus professes to have searched form a list of the regular lounges and popular resorts. There is nearly the same list Amph. 1010—12. Ussing aptly quotes Lysias De Invalido 20 ἕκαστος γὰρ ἡμῶν εἴθισται προσφοιτᾶν ὁ μὲν πρὸς μυροπωλεῖον, ὁ δὲ πρὸς κουρεῖον, ὁ δὲ πρὸς σκυτοτομεῖον, ὁ δ' ὅποι ἂν τύχῃ, κ.τ.λ. Also Demosth. Aristog. I. 52, Theophr. Char. 11. In the Lysias we have the perfumer's shop μυροπωλεῖον = *myropolia*, the barber's shop κουρεῖον = *tonstrinas*. Cf. Asin. 343 *Verum in tonstrina ut sedebam &c. Lanienas* (sc. *tabernas*) butchers' stalls, so *argentarias* bankers' stalls = τραπέζας. *Medicinas* the booths of the *medici*. Donatus on Ter. Andr. IV. 2. 45 *veteres absolute dicebant pistrinam et sutrinam et medicinam*.

200. concidi, 'fainted.'

201. qui revocat? Truc. 116 *qui revocat?* So Merc. 466 *qui me revocat?* and often.

EP. Et quidem ego sum Épidicus: sed, ere, óptuma
Vós video opportúnitate ambo ádvenire.
PE. Quíd reist?
EP. Máne *sis*! sine respírem, quaeso.
PE. Immo ácquiesce.
EP. Animó malest.
AP. Récipe anhelitúm.
PE. Clementer réquiesce.
EP. Animum advórtite:
Á legione omnés remissi súnt domum Thebís.
AP. *Quis hoc*
*Dí*cit factum?
EP. Ego íta factum esse díco.
PE. Scin tu istúc?
EP. Scio.
PE. Quí tu scis?
EP. Quia ego íre vidi mílites plenís viis.
Árma referunt ét iumenta dúcunt.
PE. Nimis factúm bene!
EP. Túm captivorúm quid ducunt sécum: pueros, vírgines

204. mane sis, 'wait please,' *sis*=*si vis*, as *sodes*=*si audes* 'if you please.' Brix *manedum*, which Goetz adopts.

animo malest, 'I feel faint.' Amph. 724 *animo si male esse occeperit*, Mil. 1332 *quom abs te abit, animo male factumst huic repente miserae.* Pseud. 953 *animo male est aedibus*, Truc. 365 *Non edepol bibere possum iam: ita animo malest*, Rud. 510, Curc. 312. *Animo* is dative, and the person if expressed is also in the dat., as in the passages from Mil. and Pseud. quoted.

205. recipe ... requiesce. Cf. Asin. 326 *Placide ergo unum quidquid rogita ut adquiescam: non vides me ex cursura anhelitum etiam ducere?*

209. nimis factum bene. *nimis* belongs to *bene* and is separated from it, as Stich. 376. Cf. v. 161, Stich. 295 *tam gaudium grande adfero*, Amph. 721 *nulla res tam delirantis homines concinnat cito* (with passages there quoted by Ussing), Amph. 775 *multo mulier maximast*, infr. 428. *Nimis* is simply an intensive adverb='very': so *nimium* often. In exclamations like this *est* is as a rule omitted, e.g. *facete dictum* Capt. 176, *emptum*

Bínos, ternos, únus quisque. fít concursus pér vias.
Fílios suos quísque visunt.
PE. Hércle rem gestám bene!
EP. Túm meretricum númerus tantus, quántum in urbe omní fuit,
Óbviam ornatae óccurrebant suís quaeque *ibi* amatóribus:
Eós captabant. íd adeo qui máxume animum advórterim,
Pléraeque eae sub véstimentis sécum habebant rétia.
Quom ád portum venio átque ego illam illi vídeo praestolárier,
Ét cum ea tibícinae ibant quáttuor.
PE. Quicum, Épidice?
EP. Cúm illa quam tuos gnátus annos múltos deamat, déperit,

Capt. 179, *scitum istuc* Bacch. 209. So *mirum, mirum ni, mirum quin &c.*

211. binos, ternos, unus quisque, 'two, three apiece each one of them.' Cf. Judges v. 30 'Have they not sped? have they not divided the prey? to every man a damsel or two' &c. I agree with Ussing that the idiom requires *unus quisque*, and that the common reading *alius quinque* would be hardly correct. B, J and libri give *quisque* not *quinque*.

212. quisque visunt. Cf. v. 214 and Capt. 500 *ubi quisque vident*, Amph. 223 *uterque imperator in medium exeunt. visere*= 'to go to see.'

rem gestam bene. Acc. of exclamation after *hercle*. See v. 72.

213. quantum. After *tantus* ἀνακολούθως.

215. id adeo = 'moreover.' Amph. 464 *ille adeo illum mentiri sibi credet.* Truc. 833 *sive adeo temeto caret.* Vid. supr. v. 53.

qui ... advorterim 'they were trying to hook them: and how I particularly noticed this was that they carried,' &c.

217. venio. For present after *quom*, cf. v. 504.

atque, 'lo!' cf. 101 and Bacch. 279 *dum me circumspecto atque ego lembum conspicor.* Most. 1034 *quom eum convocavi atque illi me ex senatu segregant*, and probably Verg. Georgic I. 203 *atque illum in praeceps.*

illi (loc.)=*illic*. Amph. 245, Capt. 323. So *isti*=*istic*.

praestolarier, 'waiting for him,' i.q. *opperior, exspecto.* Here used absolutely: when it takes a case in Plautus, followed by acc. as v. 221 and Most. 1048 *ego illum ante aedis praestolabor.* In Cic. it takes a dat.

218. quicum is both relative and interrogative, both masc. and fem., both sing. and plur. Here interrog. fem. sing. and so v. 241.

Vbi fidemque rémque seque téque properat pérdere.
Éa praestolabátur illum apud pórtum.

PE. Viden venéficam?

EP. Séd vestita, auráta, ornata ut lépide! ut concinne! út nove!

PE. Quíd erat induta? án regillam indúculam an mendículam?

EP. Ínpluviatam, ut ístae faciunt véstimentis nómina.

PE. Vtin inpluvium indúta fuerit?

EP. Quíd istuc tam mirábilest? 225

Quási non fundis éxornatae múltae incedant pér vias!
Át tributus quom ínperatus ést, negant pendí potis.

220. fidem, 'credit.' Trin. 1048 *male fidem servando illis quoque abrogant etiam fidem qui nil meriti.*

222. aurata, with gold ornaments, 'bejewelled.' Men. 802 *te auratam et vestitam bene habet.*

223. quid, accus. after *induta* used reflexively. Verbs of clothing in Plautus, as in Greek, govern two accusatives in the active, and therefore one in the passive (used as middle).

regillam an mendiculam? 'a queen's or a beggar's tunic?' So Nonius, p. 539 *regilla vestis diminutive a regia dicta ut et vasilica (basilica), 'an regillam tuniculam indutam an mendiculam?'* But properly *tunica regilla* in ladies' dress = *toga virilis* in men's.

224. inpluviatam (sc. *tunicam*), according to the Dictionaries 'shaped like an impluvium, i.e. four-sided, having a square border.' But Nonius, p. 548 *impluviatus color quasi fumato stillicidio implutus, qui est Mutinensis quem nunc dicimus.* And this is more likely to be right. Periphanes is made to misunderstand only *ridiculi causa.* 'Of a dark water-colour.' 'What! dressed in a water-butt?' *Inpluvium* is (1) the sky-light in the roof of the *atrium* through which the smoke issued, (2) the square-basin in the *atrium* to receive the rain-water. So perhaps 'Sky-light, as ladies call their clothes,' 'What, dressed in a sky-light?' would be an alternative rendering. The lines that follow should without doubt be assigned to Epidicus, to whom the whole disquisition on ladies' dress belongs, not to Periphanes or Apoecides.

226. fundis exornatae, 'with whole farms (i.e. the price of whole farms) on their backs.' Cf. Mart. III. 62 *aurea quod fundi pretio carruca paratur*, &c. Prop. IV. 12. 11 *matrona incedit census induta nepotum.*

227. tributus, masc. for *tributum.* So *tergus* for *tergum* (though this is not certain), *dorsus* for *dorsum*, *nasum* for *nasus*, *guttur* masc., *corius* for *corium*, *schema* (σχῆμα) fem., *glaucuma* (γλαύκωμα) fem., *syrma*, *diadema*, *dogma*, 3rd decl. neut. in Gk are 1st decl. fem. in Plaut., *frons* is masc., *pane* neut. for *panis*, *praesepis* fem. for *praesepe*, *sinapis* fem., *lux* masc.

Íllis, quibus tribútus maior pénditur, pendí potest.
Quíd, istae quae vesteí quotannis nómina inveniúnt nova!
Túnicam rallam, túnicam spissam, línteolum caesícium,
Índusiatam, pátagiatam, cáltulam aut crocótulam,
Súpparum aut submíniam, ricam, básilicum aut exóticum:
Cúmatile aut plumátile, carinum aut gérrinum, gerrae máxumae!

potis, sc. *esse* = *posse*. Men. 625 *clanculum te istaec flagitia facere censebas potis?* Merc. 345 *nec pater potis videtur induci.* Truc. 170 *quam primum expugnari potis.*

228. illis = *meretricibus.* The subject to *negant* must, I think, be the men. 'The men say they can't pay the state: they can pay larger sums to these women.'

230. tunicam rallam, tunicam spissam, 'loose-woven and close-woven.' Nonius, p. 539 *ralla vestis dicta a raritate. Ralla* = *rarula*, dimin. of *rara.* Cf. *spēcula* (*spes*), *loculus* (*locus*), *uxorcula.*

caesicium. Nonius, p. 539 *caesicium linteolum dicitur purum et candidum.* Lewis and Short, quoting this passage only, 'bluish, dark-blue,' like *caesius* = γλαυκός. But perhaps it is connected with *caedo*, and means 'with edges close-cut.' Cf. Verg. Geo. IV. 377 *tonsis mantelia villis.*

231. indusiatam = *subucula* of a man. Sc. *tunicam* with all these adjectives. Nonius, p. 539 *indusium est vestimentum quod corpori intra plurimas vestes adhaeret quasi intusium.*

pătăgiatam, 'with a *patagium* (παταγεῖον), a gold edging' attached to a woman's tunic, as *clavus* to a man's. See Festus, p. 221 M.

caltulam aut crocotulam *utrumque a generibus florum translatum, a calta et a croco.* Nonius, p. 548. Two shades of yellow.

232. supparum (or *supparus*) is properly 'a topsail.' Lucan v. 428 *pandens suppara velorum.* As an article of dress Nonius calls it 'linteum femorale' (p. 540), where Roeper proposes, rightly I think, *umerale.* Varro, L. L. v. 131 M. *supparus vestimentum puellare lineum, quod et subucula, id est camisia* ('chemise'), *dicitur.*

submiuiam, sub + minium = red-lead, cinnabar; hence 'reddish.' 'crimsonish.'

ricam, 'a mantilla' square, fringed, worn over the head by Roman women when sacrificing.

exoticum = ἐξωτικός, Nonius, p. 540 *exoticum dicitur peregrinum.*

233. cumatile, formed from κῦμα, as *plumatile* from *pluma*, 'wavy or downy.' I think 'wavy,' not = *caeruleus* 'blue.' Nonius, p. 548 *cumatilis...a Graeco tractum quasi fluctuum similis* and p. 540 *plumatile...ex plumis factum.*

carinum, formed from καρός, i.e. κηρός, wax, just as *gerrinum* is coined from *gerrae*, simply for the pun. 'Of wax-colour or stuff, yes, awful stuff.' For *gerrae* see Asin. 599, Trin. 760, Poen. 137 *gerrae germanae, edepol* λῆροι, λῆροι *meri.*

Goetz brackets the line as metrically unsatisfactory.

Cáni quoque etiam adémptumst nomen.

PE. Quí?

EP. Vocant Lacónicum.

Haéc vocabula aúctiones súbigunt ut faciánt viros.

PE. Quín tu ut occepísti loquere?

EP. Occépere aliae múlieres

Duaé sic post me fábulari intér se: ego abscessí sciens

Paúlum ab illis: díssimulabam earum óperam sermoní dare:

Néc satis exaudíbam, nec sermónis fallebár tamen,

Quaé loquerentur.

PE. Íd lubidost scíre.

EP. Ibi illarum áltera

234. quoque etiam. When the order is *quoque etiam* the words come together. But in the reverse order they are separated, as Asin. 502 *etiam tu quoque*. Infr. 589, Trin. 1048, Men. 1160.

vv. **229—234** Wagner, with Brix's approval, marks as an interpolation, although commented on by Varro and Nonius. Spengel takes the other side. Reinhardt, with whom Goetz agrees, thinks they point to a double recension. On this I do not feel qualified to pronounce an opinion.

Laconicum, a joke on the uses of the word as applied (1) to a dog, as Hor. Epod. VI. 5 *Molossus aut fulvus Lacon*, (2) to a dress, Hesych. Λακωνικὸς χιτὼν λεπτὴ ἐσθής. Perhaps we might reproduce by substituting 'snake' for 'dog,' and pressing into the service the modern ladies' 'Boa.'

235. auctiones subigunt ut faciant viros, i.e. *subigunt viros ut faciant auctiones*. 'It is dresses with such names that bring husbands to bankruptcy.'

236. quin...loquere? (=*loqueris*) 'Why don't you go on with your story?' interrupted by this digression on dress, v. 222.

237. sciens, 'purposely,' Asin. 562 *verbis conceptis sciens lubenter periuraris*.

238. dissimulabam operam dare, 'pretended not to be attending to their conversation.'

239. nec satis exaudibam, 'could not overhear them,' 'I could not catch their words properly.' On the form *exaudibam* see v. 73. On the position of *tamen* see v. 426.

The construction is διὰ μέσου, i.e. *nec sermonis fallebar tamen* are virtually parenthetical, for *quae loquerentur* depends not on *fallebar*, but on *exaudibam*, i.e. *exaudibam* dominates the syntax of the whole sentence. Cf. καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας, where the emphasis is on sharing not bearing, whence τῆς αἰτίας is gen. after ξυμμετίσχω, and *Nec memini laetorve laborum*, where *memini* as the emphatic verb governs *laborum*. On *sermonis* see Roby II. 1334.

240. lubidost=*lubet*, v. 97.

ibi, thereupon, Mil. 58 *ibi illarum altera...inquit mihi*, Trin. 245, and 247.

Díxit illi quícum ipsa ibat.

PE. Quíd?

EP. Tace ergo ut aúdias.

Póstquam illam sunt cónspicatae, quám tuos gnatus déperit:

'Quám facile et quam fórtunate evénit illi, *te* óbsecro,

Múlieri quam líberare vólt amator.' "quísnam is est?"

Ínquit altera ílli: ibi illa nóminat Stratíppoclem,

Périphanai fílium.

PE. Perii hércle. quid ego ex te aúdio?

EP. Hóc quod actumst. égomet postquam id íllas audiví loqui,

Coépi rursum vórsum ad illas paúsillatim accédere,

Quási hominum rétruderet me vís invitum.

PE. Intéllego.

EP. Íbi illa interrogávit illam: 'quí scis? quis id dixít tibi?'

"Quía hodie adlataé tabellae súnt ad eam a Stratíppocle: *Éum* argentum sumpsísse apud Thebas áb danista fénore: Íd paratum *esse* ét se ob eam rem id férre."

PE. Certo ego óccidi.

EP. Haéc sic aibat se audivisse ex eápse *adlata* epístula.

PE. Quíd ego faciam núnc? consilium a te éxpetesso, Apoécides.

AP. Réperiamus áliquid calidi cónducibilis cónsili.

241. tace ut audias, cf. v. 668 *dico ego tibi nunc ut scias*.

246. Periphanai, old gen. form from Periphanes. Cf. Charmidai (from Charmides) Trin. 359, where see Brix's note.

248. rursum vorsum, backwards towards, i.e. back again. Amph. 1128 *ego cunas recessim rursum vorsum trahere*, cf. *sursum vorsum, sursum deorsum, rursum prorsum*.

253. ob eam rem, 'for the purpose,' sc. *mulieris liberandae causa*, v. 244.

254. This is Ussing's reading: '*ex eapse atque epistula*' can hardly stand.

256. calidi. See v. 142. Livy XXXV. 32. 13 has *consilia calida et*

Nam ílle quidem aut iam hic áderit, credo hercle, aút iam adest.

EP. Si aequóm siet

Mé plus sapere quám vos, dederim vóbis consiliúm catum,
Quód laudetis, út ego opino, utérque

PE. Ergo ubi id est, Épidice?

EP. Átque ad eam rem cónducibile.

AP. Quíd istuc dubitas dícere?

EP. Vós priores ésse oportet, nós posterius dícere,
Quí plus sapitis.

PE. Eía vero! age díc!

EP. At deridébitis.

AP. Nón edepol faciémus.

EP. Immo sí placebit, útitor
Cónsilium; si nón placebit, réperitote réctius.

audacia. Cf. Mil. 228 *cedo calidum consilium cito*, which illustrates the alliteration with C.

conducibilis is a Plautine word, cf. Trin. 36 *ita vincunt illud conducibile gratiae*.

257. credo, parenthetic, v. 31.

258. me plus sapere quam vos, i.e. a poor slave than you, gentlemen. Cf. Soph. *Trach*. 52 νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν γνώμαισι δούλαις κ.τ.λ.

dederim, potential, 'I could give.' So *voluerim* Capt. 53, *luseris* ib. 344, *iusserim* ib. 599. See Brix.

259. laudetis uterque, cf. Men. 781 *Loquere uter meruistis culpam*, ib. 787 *neuter ad me iretis* and sup. 212.

opino instead of the deponent *opinor*. So *arbitro* for *arbitror*. See Brix on Mil. 172. He quotes *indipisco, assentio, aucupo, auspico, contemplo, crimino, cuncto, fabulo, fluctuo, frustro, lucto, pacisco, minito, proficisco, amplexo, fabrico, mereo, medico, vago, venero*, and others, with references for each.

262. qui plus sapitis. The relative refers to the more remote antecedent. So Asin. 64 *omnes parentes, Libane, liberis suis, qui mihi auscultabunt, facient obsequentiam*. A similar sentence, infr. 294.

eia vero, 'come now,' in impatient remonstrance. Cf. Amph. 901, Truc. 509.

263. utitor consilium. *Utor* takes in Plautus the abl. more often than the acc., *abutor* has acc. only, *fungor* always acc., *fruor* (once only) with abl., *fruniscor* (once) with acc., *potior* twice with acc., twice with abl., twice with gen. Brix on Trin. 1. For sentiment cf. Hor. Epist. 1. 6. 67 *si quid novisti rectius istis, Candidus imperti; si non, his utere mecum*. *Utitor* sing. because Periphanes only would act upon it; *reperitote* plur. because both Periphanes and

Míhi istic nec seritúr nec metitur, nísi ea quae tu vís volo.

PE. Grátiam habeo. fác participes nós tuae sapiéntiae.

EP. Cóntinuo arbitrétur uxor tuó gnato atque ut fídicinam
Íllam quam is volt líberare, quaé illum conrumpít tibi,
Vlciscare atque íta curetur, úsque ad mortem ut sérviat.

AP. Fíeri oportet.

PE. Fácere cupio quídvis, dum id fiát modo.

EP. Em!

Núnc occasiónst faciundi, príusquam in urbem advénerit,
Sícut cras hic áderit: hodie *haud* vénerit.

PE. Qui scís?

EP. Scio,

Quía mihi alius díxit, qui illinc vénit, mane huc ádfore.

PE. Quín tu eloquere, quíd faciemus?

EP. Síc faciundum cénseo,

Apoecides might devise a plan of action.

265. nec seritur nec metitur, 'I have no interest in the sowing or the reaping,' i.e. in the beginning or the end.

nisi, 'only.' So v. 281. Cf. Trin. 233 *nisi hoc sic faciam*, Rud. 750 *profecto nescio: nisi scio probiorem hanc esse quam te*, Stich. 269 *nisi ut periclum fiat visam quid velit*, Pseud. 1102 *non edepol scio: nisi opservemus quo eat aut quam rem gerat*.

266. gratiam habeo, generally *gratiam* not *gratias habere*. See instances collected by Ussing, Amph. 179. Cf. v. 293.

267. arbitretur, 'be looked out for.' The active form—see on v. 259—is found Pseud. 1014, Stich. 144, &c. Hence *arbitretur* is passive here. So *tutantur* is pass. Amph. 645.

atque ut, perhaps = *et cura ut* like ὅρα ὅπως. Cf. Capt. 115 *Sed uti adserventur magna diligentia*. But it is better to take both as *ita ut*, i.e. *ita curetur ut*, and not to suppose any ellipse of an imperative: 'and let care be taken that she remains a slave, &c.'

270. em, 'there!' Em = en = ec + n. For instances Trin. 3 (where see Brix), 413, 531, Asin. 335, &c.

272. sicut, hardly 'inasmuch as,' a meaning for *sicut* that wants more support. Langen (Beiträge, p. 249) altogether denies such a use. He considers it to introduce an explanation of what has gone before. Cf. Mil. 974 *Quin tu illam iube abs te abire quo lubet: sicut soror eius huc gemina advenit Ephesum*.

venerit looks as if it might have come from *advenerit* above. Ussing, after Guyetus, *non veniet*. But *venerit* has an idiomatic force, 'he will be sure not to come.'

Quási tu cupias líberare fídicinam animi grátia,
Quásique ames veheménter tu illam.
PE. Quam ád rem istuc refért?
EP. Rogas?
Út enim praestinés argento, príusquam veniat fílius,
Átque ut eam te in libertatem dícas emere.
PE. Intéllego.
EP. Úbi erit empta, ut áliquo ex urbe *eam* ámoveas, nisi quíd tuast
Sécus sententia.
PE. Ímmo docte.
EP. Quíd tu autem *ais* Apoécides?
AP. Quíd ego aiam? nisi té commentum nímis astute intéllego.
EP. Iam ígitur amota éi *fu*erit ómnis consultátio
Núptiarum, né gravetur quód velis.
PE. *Tu né* sapis
Ét places.
EP. Tum tu ígitur calide, sí quid acturú's, age

275. Cf. v. 45 *animi causa*.

277. ut enim, 'why that' &c. *Enim* emphasises its clause and is often so used in replying to a question, especially when *quia* is the first word in the reply—as in v. 299. So *enim* gives emphasis in *at enim*, *non enim*, *immo enim*, *nil enim*, *nunc enim*, *certe enim*, *enimvero*.

praestines, 'secure.' *Destino* in Plautus = to buy, *praestino* = to buy before another, to anticipate another in the purchase, forestall. Festus' definition p. 223 is "*praestinare apud Plautum praemere est; i.e. emendo tenere.*" Ussing thinks merely = *emere*. Cf. Capt. 848 *Iuben an non iubes...alium piscis praestinatum abire?* Pseud. 169 *ego eo in macellum ut piscium quidquid sit pretio praestinem*.

281. nisi, 'only' as v. 265.

283. ne gravetur, 'that he may assent to your wishes.'

tu ne sapis et places, *nē* affirmative as in the common *Egonē? Tu nē*, What I? Yes you! Trin. 634, Stich. 635, Most. 936. *Tu ne sapis* is due to Ussing: *places* (personal) is adopted as smoother with *sapis*, but the impersonal *placet* may be right.

284. calide, cf. 142 and 256. Add Poen. 913 *at enim nihil est nisi dum calet hoc agitur*.

igitur, temporal, is constantly used with *tum*, and especially to mark the beginning of the apodosis. For *igitur* marking the apodosis see Mil. 772 *Quando habebo, igitur rationem mearum fabricarum dabo;* for *tum igitur* Trin. 676 *tum igitur tibi aqua erit Cupido*. Also *igitur tum*, and *igitur demum*.

si quid acturu's, age. See note on 196.

Cúm lenone quae ópus *sunt* facto.
PE. Quíd iam?
EP. Ne te cénseat
Fíli causa fácere,—
PE. Docte.
EP. Quó illum ab illa próhibeas,
Né qua ob eam suspítionem difficultas évenat—
PE. Rem hércle loquere.
EP. Et répperi a te qui ábscedat suspítio.
PE. Síne me scire.
EP. Scíbis: audi.
AP. Sápit hic pleno péctore.
EP. Ópus est homine, quí illo argentum déferat pro fídicina.
PE. Quém hominem inveniémus ad eam rem útilem?
EP. Hic erit óptumus:

285. quae opus sunt facto, *quae* acc., *facto* abl. gov. by *opus*, i.e. the relative or demonstrative in the acc., the part. in the abl., is regular in Plautus. Cf. Amph. 505 *citius quod non factost usus fit quam quod factost opus*, and Merc. 557; *quod tacito usus est* Cist. 124; *istuc exquisito opus est* Amph. 628, and Ter. Hec. 878 *quod facto usus sit*. In Trin. 807 *quod iam properatost opus* is altered by Fleckeisen and Brix to *quom*. Ritschl tries to bring most of these cases into accord with the general rule (Madvig L. G. 266 note) by taking *quod* as the ablative (*quo* + *d*). I can only repeat Ussing's '*non credo*.' Another mode of explaining these sentences is to take *quod* as nom., and regard *opus facto* as a single word equivalent to an adjective.

quid iam? 'why so pray?' Mil. 470 and 473.

287. evenat—not *eveniat*. See Brix on Trin. 41. Other similar forms in Plautus are *evenant*, *advenant*, *pervenat*, *evenunt*. These forms, like *Ne attigas puerum*, &c., are aorist presents.

Three lines (285—7) have been transposed into their present position from after 291 by Goetz.

288. rem = *id quod est*. Trin. 480 *rem fabulare*, Men. 1070 *hoc quod res est*.

289. scibis, see on v. 73.

290. illo = *ad lenonem*. *Illo* 'to that place' = *illuc* (*illo* + *ce*) with verbs of motion, e.g. Amph. 200 *Principio ut illo advenimus &c.*

291. utilem = *ἐπιτήδειον*.

hic...tenet are assigned by JFZ

Híc poterit cavére recte, iúra qui et legés tenet.
PE. Épidico habeas grátiam.
AP. Sed ego ístuc faciam sédulo.
Égo illum conveniam átque adducam huc ád te, quoiiast fídicina.
EP. Átque argentum ego cum hóc feram.
PE. Illaec quánti emi minumó potest? 295
EP. Ád quadragintá fortasse eam pósse emi minumó minis:
Vérum si plus déderis, referam. níhil in ea re cáptiost.
Átque id non decem óccupatum tibi erit argentúm dies.
PE. Quídum?
EP. Quia enim múlierem alius íllam adulescens déperit

to Apoecides. Lambinus correctly gave them to Epidicus. He points to Apoecides to whom '*iura qui et leges tenet*' manifestly refer.

292. tenet = is acquainted with, is a master of. Cf. v. 523 *qui omnium legum atque iurum fictor, conditor cluet*. For *iura et leges*, Hor. Epist. I. 16. 41 *qui consulta patrum, qui leges iuraque servat*, &c.

293. Epidico habeas gratiam. Periphanes says to Apoecides 'you ought to feel obliged to Epidicus' for paying you so handsome a compliment.

sedulo (*se* + *dolo*), Capt. 886 *mihi nil credis quod ego dico sedulo*, Ter. Andr. 146 *ego illud sedulo negare factum*.

294. illum ..quoiiast, the possessive relative refers not to *te* but to *illum* the more remote antecedent as supr. 261.

295. cum hoc, i.e. *cum Apoecide*.

quanti.....minumo, 'at how much can she be purchased as the lowest price,' gen. of price (loc.) and abl. of price (instrumental) in apposition.

296. ad quadraginta ... minumo minis, *minumo* and *minis* in apposition; lit. 'she may perhaps be purchased with *minae* to the amount of 40 as the lowest price.' For *ad* cf. Suet. Iul. 20 *agrum Campanum divisit extra sortem ad viginti milibus civium*. Liv. VIII. 18. 8 *et ad viginti matronis, apud quas deprehensa erant, accitis*.

fortasse, followed by the infin. Asin. 37 *ubi fit polenta, te fortasse dicere*, Amph. 615 *ibi fortasse istum vidisse quendam in somnis Sosiam*, Truc. 680 *peculium fortasse dicere?*, Merc. 771 *fortasse illum mirari coquom*.

297. captio = *fraus*, 'trick,' 'trap.' So used 6 times in Plautus always in this sense. Here and v. 701, Most. 905 *at enim ne quid captioni mihi sit* (see Sonnenschein, p. 117), and 1125 *enim istic captiost*, Truc. 627 *captiost istaec*, Asin. 790 *Scio, captiones metuis*.

298. occupatum = you won't be out of pocket 10 days.

299. quidum = πῶς δή; -dum is similarly used with imperatives,

Aúro opulentus, mágnus miles Rhódius, raptor hóstium,
Glóriosus: híc emet illam dé te et dabit aurúm lubens.
Fáce modo: est lucrum híc tibi amplum.
PE. Deós quidem oro.
EP. *Et* ínpetras.
AP. Quín tu is intro atque huíc argentum prómis? ego visam ád forum.
Épidice, eo vení.
EP. Ne abitas, príusquam ego ad te vénero.
AP. Vsque opperiar.
PE. Séquere tu intro.
EP. I, númera: nil ego té moror.

EPIDICVS.

Nullum ésse opinor égo agrum in *omni* agro Áttico
Aequé feracem quam híc est noster Périphanes.

agedum = ἄγε δή, dicdum = λέγε δή, so *primumdum* = πρῶτον δή.

quia enim, 'why because,' v. 277. Ussing quotes instances Amph. 659.

300. auro opulentus, for abl. cf. Amph. 168 *dives operis*, Cist. 70 *amor et melle et felle est fecundissimus*.

302. hic, 'in this,' Men. 441 *est hic praeda nobis*, with the passages there quoted by Brix.

303. promis, to bring anything out of the place in which it is stored, as wine from the cellar, meat from the larder, cash from the strong-box. *Promus* = butler. Metaphorically Catull. 65. 3 *Nec potis est dulces Musarum expromere fetus Mens animi*.

304. abitas, other compounds of this old verb are *adbitere, interbitere, perbitere, praeterbitere, rebitere*. Cf. v. 433, Curc. 142, Pseud. 254, Rud. 495, Capt. 604, Stich. 608.

305. sequere tu, to Apoecides who follows Periphanes into the house to get the money.

numera, 'count your money.' Hence to pay down in cash, Asin. 193 *duo talenta argenti numerata in manum*, Ov. her. XII. 199 (Medea) *Dos ubi sit quaeris? Campo numeravimus illo*, &c. Opposed to *perscribere* = pay by draft.

SCENE 3 (306—319). The Act closes with a short soliloquy by Epidicus in senarii.

307. aeque quam, Mil. 466 *aeque faciat confidenter quicquam quam mulier facit*, Stich. 274 *Mercurius nunquam aeque patri suo nuntium lepidum adtulit quam ...nuntiabo*.

Quin éx occluso atque óbsignato armário
Decútio argenti tántum, quantum míhi lubet.
Quod pól ego metuo, sí senex rescíverit,
Ne ulmós parasitos fáciat, quae usque attóndeant.
Sed me úna turbat rés ratioque, Apoécidi
Quam osténdam fidicinam áliquam conductíciam.
Atque íd quoque habeo: máne me iussít senex
Condúcere aliquam fídicinam sibi húc domum, *ut*,
Dum rém divinam fáceret, cantarét sibi.
Ea cónducetur átque ei praemonstrábitur,
Quo pácto fiat súbdola advorsúm senem.
Ibo íntro: argentum accípiam ab damnosó sene.

308. armario, 'nay out of his safe barred and sealed.' Capt. 918 *reclusit armarium*, 'broke open the meat-safe.'

310. quod, 'as to which,' acc. of limitation as v. 131.

311. ulmos, the birch-rod of the ancients, Asin. 262 *Sed quid hoc quod picus ulmum tundit?... mihi in mundo sunt virgae.* Inf. 626. Hence a slave is *ulmorum Acheruns* and *ulmitriba*.

parasitos, i.e. make them stick to me as close as parasites do, 'I fear he'll turn his birch-rods into leeches to bleed me to the bone.'

attondeant, Bacch. 1095 *is me, scelus, auro usque attondit dolis doctis indoctum*, and with a play on the literal and metaphorical meanings, Capt. 268 *sed utrum strictimne attonsurum dicam esse an per pectinem nescio.*

313. quam.....aliquam, *aliquam* redundant after *quam*. Cf. Asin. 785 *nequid sui membri commoveat quicquam*, Most. 250 *quid illa pote peius quicquam muliere memorarier?* Aul. 803 *Quis me Athenis nunc magis quisquamst homo, quoi di sint propitii?* Mil. 432 *ne clam quispiam nos vicinorum inprudentis aliquis inmutaverit.*

315. sibi huc domum, ut, Ussing, who adds the *ut*.

317. ei praemonstrabitur, 'she shall be instructed beforehand.'

319. damnoso, not 'ruinous,' but 'ruined,' 'spendthrift.' Curc. 472 *ditis damnosos maritos*, Truc. 63 *minus damnosorum hominum quam nunc sunt siet.*

[Exit Epidicus into the house.

ACTVS III

STRATIPPOCLES. CHAERIBVLVS.

ST. Éxspectando éxedor míser atque exénteror,
Quómodo mi Épidici blánda dicta évenant.
Nímis diu máceror: sítne quid nécne sit
Scíre cupió.

CH. Per illám tibi cópiam
*Cón*parare aliám licet. scivi équidem in principio ílico
Núllam tibi esse in íllo copiam.

ST. Ínterii hercle ego *óppido*.

CH. Ábsurde facis qui ángas te animi. si hércle ego illum semel préndero,
Númquam inridére nos
Íllum inultúm sinam sérvom hominem.

SCENE 1 (320—336). Stratippocles and Chaeribulus anxious and despondent.

320. exenteror has been used in its literal sense v. 185. The use of *exedor* metaphorically—as in *aegritudo exest animum*, Cic. Tusc. III. 13. 27, *maestas exedit cura medullas*, Catull. 66. 23—suggests the comic addition of *exenteror* here. Note the alliteration *exspectando exedor exenteror*. *Exspectando* is to be connected with *quomodo* 'with waiting to see how.'

321. evenant, v. 287.

323. per illam copiam, 'as far as that resource (i.e. Epidicus) is concerned'=ἕνεκα ἐκείνης τῆς εὐπορίας. So v. 338 *per hanc curam*. Cf. Stich. 611 *per hanc tibi cenam incenato esse hodie licet*, Curc. 554 *at tu aegrota per me aetatem quidem*, Cic. ad Att. IV. 16. 10 *per me ista pedibus trahantur*, Acad. II. 29. 93 *per me vel stertas licet.*

325. oppido='completely,' 'utterly.' The same expression Amph. 299, and Asin. 287 *perii ego oppido.*

326. animi, vid. 138.

si hercle, see on v. 116. Cf. 331.

328. servom hominem, vid. 60. So *homo amicus*, *homo amator*, *homo verbero*, and Men. 262 *mu-*

ST. Quid íllum facere vís, qui, tibi quoi dívitiae sunt máxumae,
*Amic*is númmum nullum habés, nec sodáli tuo in te cópiast?
CH. Si hercle hábeam, polliceár lubens. verum áliquando aliqua aliquó modo
Alicúnde ab aliqui aliquást tibi spes mécum fortunám fore.
ST. Vae tíbi *iners*, muricíde homo!
CH. Qui tíbi lubet mihi mále loqui?
ST. Quippe tú mi aliquid aliquó modo alicúnde ab aliquibús blatis,
Quod núsquam *gentiúmst;* neque ego id aúres inmittó meas,
Nec míhi plus adiuménti das, quam ille quí numquam etiam nátus est.

lieres meretrices, Men. 79 *homines captivos*, Capt. 100 *homines captivos commercatur*.

329. tibi quoi by attraction is common in Plautus=ὅτῳ. Perhaps there is also an echo of the ethical dative, 'you, I say.'

331. si hercle habeam, pollicear lubens, 'i' faith if I had it, I would promise it with pleasure' (but I have not got it, and therefore cannot), Plautine pres. subj. of the unfulfilled condition. Cf. Asin. 188 *si ecastor nunc habeas quod des alia verba praehibeas*, ib. 393 *si sit domi dicam tibi*, ib. 427 *tanquam si claudus sim cum fustist ambulandum*, Most. 544 *dicam si confessus sit*, Bacch. 635 *pol si mihi sit non pollicear* followed by the reply *scio, dares*. Others, Stich. 190, 486, 510. Ter. Andr. 310 *tu si hic sis aliter sentias*.

332. aliqui abl. Cf. *qui* v. 729, note.

spes est, cf. Mil. 230 *confidentia est*, ib. 703 *laus est*, Truc. 886 *spes est*, &c.

tibi mecum goes closely with *fortunam fore*, 'that you and I will find some luck together.'

333. muricide, Festus Pauli p. 125 *murricidum: ignavum, stultum*. Lewis and Short suggest *mus* and *caedo* 'burglar,' used as a term of reproach like τοιχωρύχος and *perforator parietum* Pseud. 980? A passage in Augustine Civ. Dei, IV. 16, gives *murcidus* 'slothful,' which suits the sense here very well.

334. quippe, in the same connexion elliptically, Capt. 886.

blatis, Curc. 452 *nam ita nugas blatis*, Amph. 626 the same phrase.

335. id aures inmitto meas. For double acc. Pseud. 13 *id te Iuppiter prohibessit*, Trin. 96 *id non me accusas*, Capt. 548 *ne tu quod istic fabuletur auris inmittas tuas*.

EPIDICVS. STRATIPPOCLES. CHAERIBVLVS.

EP. Fecísti iam officiúm tuom: me meúm nunc facere opórtet.
Per hanc cúram quieto tíbi licet esse: hóc quidem iam périit.
Ni quíd hinc in spem referás tibi: hoc óppido pollínctumst.
Credé modo tu mihi: síc ego ago: síc egerunt nóstri.
Pro di ínmortales! mi húnc diem *ut* dedístis luculéntum!
Vt fácilem atque inpetrábilem! sed ego hínc migrare césso,
Vt ínportem in colóniam hunc *meo* auspício commeátum?
Mihi césso quom sto. séd quid hoc? ante aédis duo sodáles,
Erum et Chaéribulum cónspicor. quid hic ágitis? accipe hóc sis.

SCENE 2 (337—381). To Stratippocles and Chaeribulus enter Epidicus from the house. As he comes out he is still talking to the old man, Periphanes, to whom *fecisti* is addressed. Epidicus has got the money and is triumphant. Hence Septenarii are used in the scene.

337. fecisti addressed to Periphanes. Cf. Truc. 711 *Lepide efficiam meum ego officium: vide intus modo tu tuom item efficias*, also spoken by a person coming out to another inside the house.

338. per hanc curam, v. 323. **hoc** δεικτικῶς, the money, v. 10.

339. ni, *nei, ne*, Most. 406 *ni quid patiatur quam ob rem pigeat vivere*. *Ni* in this sense is anteclassical and poetical.

oppido=*prorsus*, Pseud. 425, and note on v. 325.

pollinctumst, *quasi ad sepulturam ornatum*. Cf. Poen. prol. 63 *quia mihi pollinctor dixit qui eum pollinxerat*. *Pollinctum* Goetz. *Pollitum* B. *Politum* J F Z.

340. nostri, 'our family,' the common comic joke, as a slave is *nullo patre*.

341. ut with *luculentum*, 'what a lucky, what a good-natured day, and one to get you what you want.' *Inpetrabilem* act., see on v. 21.

344. mihi—my action concerns myself and no one else. The loss of time is all to me. Capt. 866 *mihi quidem esurio non tibi*, Bacch. 73 *mihi sum* (i.e. *non tibi*), Asin. 625 *tibi equidem non mihi opto*.

sed quid hoc? a sudden expression of surprise, generally at some unexpected appearance. Mil. 1344 *sed quid hoc? quae res? quid video?* Truc. 770 *sed quid hoc? pro di inmortales Calliclem video senem*.

345. accipe hoc, handing the

ST. Quantum híc inest?
EP. Quantúm sat est, et plús satis: supérfit:
Decém minis plus áttuli, quam tú danistae débes.
Dum tíbi ego placeam atque óbsequar, meum térgum flocci fácio.
ST. Nam quíd ita?
EP. Quia ego tuóm patrem faciám perenticídam.
ST. Quid istúc est verbi?
EP. Níl moror vetera ét volgata vérba
'Perátim ductare': *hódie* ego follítim ductitábo.
Nam léno omne argentum ábstulit pro fídicina: ego resólvi.
[Manibus his dinumeravi pater suam natam quam esse credit]
Nunc íterum ut fallatúr pater tibique aúxilium adparétur,
Invéni: nam ita suasí seni atque hanc hábui oratiónem,
Vt quóm redisses né tibi eius cópia esset.
ST. Eúge.
EP. Ea iám domist pro fília.
ST. *Iam* téneo.
EP. Nunc cautórem

purse to Stratippocles. *Sis*, v. 204.

346. plus satis. Ter. Eun. 85 *iam calesces plus satis.*

superfit. Mil. 357 *quod superfit: superfit*)(*defit*, a Plautine word.

347. minis, abl. of measure, 'more by 10 *minae*.'

349. perenticidam, (Camerarius) pēra-enti-caedo 'a cut-purse,' comically formed on the sound of *parenticidam*. Ussing rejects this and suggests *parieticidam*.

350. quid istuc est verbi, for gen. cf. Most. 469 *quid istuc est sceleris.*

351. peratim...follitim, 'to drain by the purse-full; I will drain him by the money-bagfull.' *Follis* is a leathern money-bag, as Juv. XIV. 281 *Tenso folle reverti inde domum possis. Peratim ductare* is certainly not '*vetus et volgatum*'; but probably the joke consists in calling it so.

352. resolvi=*debitum solvi*, v. 142.

353 is rightly bracketed as spurious by Ritschl. Müller thinks that there stood in its place *Hic erat in senis marsuppium quem intendi primus ictus.*

356. eius copia, 'access to her.' Trin. 671 *quom inopiast cupias: quando eius copiast tum non velis.*

Brix thinks there must be a gap here.

Dedít mi ad hanc rem Apoécidem—is ápud forum manét me—
Quasi qui *á me recte* cáveat.
ST. Haud male iam ípse cautor cáptust.
EP. Ipse ín meo collo túos pater crumínam conlocávit:
Is adórnat *ad*veniéns domi extemplo út maritus fías.
ST. Vnó persuadebít modo, si illám quae adductast mécum
Mi adémpsit Orcus.
EP. Núnc ego astútiam hanc instítui:
Devéniam ad lenoném domum egomet sólus, eum docébo,
Si qui ád eum adveniat, út sibi datum ésse argentum dícat,
Pro fídicina argentí minas se habére quinquagínta.
Quippe égo qui nudiustértius meis mánibus dinumerávi
Pro illá tua amica quám pater suam fíliam esse rétur.

358. is apud forum manet me. For the parenthetical sentence, cf. Mil. 801 *ille—eius modist—cupiet miser.* Truc. 305 *nil mirum—vetus est maceria—lapides si veteres ruont.* Men. 621 *adiuro, uxor—satin hoc est tibi?—me isti non nutasse*, repeated ib. 655.

359. quasi qui a me recte caveat, Ussing, and the legal phrase is required. Then Stratippocles comments *Haud male iam ipse cautor captust.* Cf. Capt. 256 *Etiam quom cavisse ratus est, saepe is cautor captus est*—probably, as Brix suggests, proverbial. J F Z omit the marks for Strat. and Epid.

360. in meo collo. For the purse full of coins carried round the neck cf. Asin. 657 *hic istam conloca cruminam in collo plane*, Truc. 652 *Homo cruminam sibi de collo detrahit.*

361. adornat, 'is making preparations,' v. 690.

adveniens domi of course refers to Stratippocles, 'that on your return you may be married forthwith.'

363. adempsit, used for *ademerit*. See above on v. 122. So *axim* (ago), *surrepsit, faxit, capsit.*

institui. Mil. 238 *nunc sic rationem incepisso ut hanc instituam astutiam.*

367. quippe ego qui: *qui* is enclitic and belongs to *quippe*. Cf. Pseud. 1274, Truc. 68: *quippe qui* (relative) would require the subjunctive.

nudiustertius=*nunc* (nu-=Gk. *νύ*) *dies tertius*, 'the day before yesterday.' Cf. *nudius quartus, quintus, sextus.*

Ibi léno sceleratúm caput suom inprúdens adligábit,
Quasi pró illa argentum accéperit, quae técum adducta
núnc est.
ST. Vorsútior es quám rota figuláris.
EP. Iam ego parábo
Aliquám dolosam fídicinam, nummó conducta quaé sit,
Quae se émptam simulet, quaé senes duo dócte ludificétur.
Eam dúcet simul Apoécides ad tuóm patrem.
ST. Vt paráte!
EP. Eam pérmeditatam meís dolis astútiisque onústam
Mittám: sed nimis longúm loquor: diu me éstis demoráti.
Haec scítis iam ut futúra sint. abeó.
ST. Bene ambuláto!
CH. Nimis dóctus illest ád male faciúndum.
ST. Me equidem cérto

369. caput suom here literally 'put his head into the noose.' But frequently *caput* = person, self. *Hoc caput=ego, vae capiti tuo= vae tibi.* So *vile caput, liberum caput, noxium caput &c.*

Reinhardt supposes a scene to be lost in which the interview between Epidicus and the *leno* is represented. Goetz thinks the scene has been shortened. But the object is merely to shew how crafty and far-sighted Epidicus is, and this is shewn quite adequately in the text as it stands.

371. vorsutiōr: *vorsutus* (*versutus*) means regularly 'adroit,' 'crafty.' Here its original meaning is recalled and played upon by the comparison with the potter's wheel. There is precisely the same play Pseud. 745 Ps. *scitne in re advorsa vorsari?* Ch. *turbo non aeque citust.*

375. permeditatam, 'thoroughly rehearsed,' passive. Trin. 817 *Eumque huc ad adulescentem meditatum probe mittam*, Mil. 903 *probe meditatam utramque duco*, F *praemeditatam.*

onustam. Mil. 935 *ego illum probe iam oneratum huc acciebo.*

377. bene ambulato, 'bon voyage.' Capt. 452 Ty. *Bene ambulato.* Ph. *bene vale*, ib. 900 *bene ambula et redambula.* As a person departing is sped with this good wish, so a man returning is asked '*Bene ambulasti?*' or '*bene ambulatumst?*' Exit Epidicus to the forum.

378. nimis doctus = 'very clever.' There is no reproach implied here.

Servávit consiliís suis.
CH. Abeámus intro hinc ád me.
ST. Atque áliquanto lubéntius quam abs té sum egressus íntus:
Virtúte atque auspicio Épidici cum praéda in castra rédeo.

PERIPHANES. APOECIDES. FIDICINA. SERVOS.

PE. Non óris causa módo homines aequóm fuit
Sibi habére speculum, ubi ós contemplarént suom,
Sed quí perspicere póssent [cor sapientiae
Igitur perspicere ut possint] cordis cópiam:
Vbi id ínspexissent, cógitarent póstea,
Vitam út vixissent ólim in adulescéntia.
Fuit cónducibile hoc quídem mea senténtia.
Velut égomet *dudum* fíli causa coéperam
Animí med excruciáre, quasi quid fílius

equidem, see on vv. 16 and 30.

380. lubentius = 'with a lighter heart.'

intus 'from within,' see on v. 126.

381. virtute atque auspicio, cf. Amph. 188—9 *Id vi et virtute militum victum atque expugnatum oppidumst, imperio atque auspicio mei eri Amphitruonis maxime.*

in castra, cf. Pers. 605 *curato ut praedati pulcre ad castra convortamini.* [Chaeribulus and Stratippocles go in.

SCENE 3 (382—432). This is a quiet scene and therefore written in Senarii. Periphanes soliloquises. To him enter Apoecides with the Fidicina, who does not speak.

382. fuit, vivid for *esset:* Curc. 110 *canem esse hanc quidem magis par fuit.* Some of these phrases, *longum est, inscitia est* &c. are regular idioms.

383. speculum, cf. Ter. Adelph. 415 *denique inspicere tanquam in speculum in vitas omnium iubeo, atque ex aliis sumere exemplum sibi, &c.*

contemplarent, not deponent, see v. 259.

384. cor sapientiae means nothing. As we cannot keep both verses, nor the whole of either, there can be little doubt Geppert is right in bracketing as he has done.

385. cordis copiam, 'the resources of the reason.' *Cor* is the seat of intellect and affection as well as passion = *φρένες* in Homer. Hence *cordate* Mil. 1088, *egregie cordatus homo &c.*

389. velut = *αὐτίκα*, 'for example.' Truc. 246, Pseud. 771, Rud. 596.

390. animi, Trin. 454 *sanus mentis aut animi*, Merc. 127 *pen-*

Meus déliquisset méd erga, aut non plúruma
Malefácta mea essent sólida in adulescéntia.
Profécto delirámus interdúm senes.
Sed huc méus sodalis ít cum praeda Apoécides.
Veníre salvom mércatorem gaúdeo.
Quid fít?

AP. Di deaeque te ádiuvant.

PE. Omén placet.

AP. Quin ómini omnis súppetunt res prósperae.
Sed tú istanc intro iúbe sis abduci.

PE. Heús foras
Exíte huc aliquis. dúce istam intro múlierem.
Atque aúdin?

SE. Quid vis?

PE. Cáve siris cum fília
Mea cópulari hanc néque conspicere. iám tenes?
In aédiculam instanc seórsum concludí volo:
Divórtunt mores vírgini longe ác lupae.

dere animi, Aul. 105 *discrucior animi*, Ter. Hec. 121 *animi incertus*.

quid deliquisset. For *quid* (*aliquid*) *delinquere*, cf. 593 and 729, Pseud. 369 *num peccavi quippiam?* So *turbare quippiam*, Capt. 127.

392. solida, 'substantial faults.' Curc. 405 *inibis a me solidam et grandem gratiam.* So *solida salus*, *solidum beneficium*, *solidum gaudium.*

394. cum praeda as v. 381, Capt. 203 *pudet quia cum catenis sumus*, Pseud. 593 *venerit cum machaera*, Cic. pro Mil. 4. 11 *esse cum telo.*

396. quid fit? what's happening? i.e. how are things going? Bacch. 626 *Mnesiloche, quid fit?* Mn. *perii.* Amph. 1098 *quid fit deinde?* historical, 'what happened next?'

di deaeque te adiuvant. Cf. 192.

397. omnis nom. pl. with *res.*

suppetunt. See note on v. 37.

399. exite aliquis. Cf. Men. 674 *aperite atque Erotium aliquis evocate*, Pseud. 1284 *Heus! Simoni me adesse aliquis nuntiate*, Merc. 898 *heus! aliquis actutum huc foras exite.—aperite aliquis* is common.

400. cave with simple subj., very common with 2nd pers., especially in poetry. See vv. 433 and 435: *siris=siveris*, so *sirit*, *siritis*, *sirint.*

filia, his supposed daughter, i.e. Acropolistis.

402. aediculam = *cubiculum.* Cf. δωμάτιον.

AP. Docte ét sapienter dícis. num*quam* nímis potest
Pudícitiam quis suaé servare fíliae.
Edepól ne istam hodie témperi gnató tuo
Sumus praémercati!

PE. Quíd iam?

AP. Quia dixít mihi
Iam dúdum se alius túom vidisse hic fílium.

PE. Hanc édepol rem adparábat.

AP. Plane hercle hóc quidemst.
Ne tú habes servom gráphicum et quantivís preti:
Non cárust auro cóntra. ut ille fídicinam
Facéte fecit néscire esse emptám tibi!
Ita rídibundam atque hílaram huc adduxít simul.

PE. Mirum hóc qui potuit fíeri.

AP. Te pro fílio

405. quis=*aliquis*, 'a man.'

406. nē (better than *nae*), 'truly,' as v. 410, often connected with other affirmative particles, as with *edepol* here, e.g. *hercle*, *mecastor*, *medius fidius.*

407. praemercati, 'we have been beforehand with your son,' have forestalled your son in buying her.

quid iam? 'why so?' v. 285; usually answered by *quia*, as Truc. 132 and 747, Bacch. 50.

408. iam dudum goes with *vidisse.* It means 'just now,' not 'long ago,' cf. v. 458.

409. hanc edepol rem, 'egad this (the purchase of the girl) was the business he was after.'

410. graphicum, 'a typical or ideal slave worth any price.' *Graphicus* (γραφικός) properly means that a thing is as like that to which it is compared as a picture is like its original. Hence *graphicus fur*, *graphicus nugator*= 'the beau ideal of.' Cf. Trin. 1024 *ita me di ament graphicum furem*, ib. 769 *is homo exornetur graphice in peregrinum modum*, Pers. 305 *nunc huic ego graphice facetus fiam*, Pseud. 519, and Stich. 570 *graphicum mortalem.*

411. non carust auro contra, 'he's worth his weight in gold,' lit. with gold against him, i.e. in the opposite scale. Also *contra aurum*, as Petron. 7 *oneravi vinum et tunc erat contra aurum.* For *auro contra* in Plautus cf. Curc. 201 *auro contra cědo modestum amatorem*, Pseud. 688 *aurichalco contra non carum fuit meum mendacium*, Truc. 538 *iam mi auro contra constat filius*, Mil. 658 *cědo tris mi homines aurichalco contra cum istis moribus.*

Periphanes is made to think that it is the girl who is the victim of a deception, though in reality it is himself. On the comic stage this corresponds to the εἰρωνεία (e.g. of Sophocles), in the sphere of Tragedy.

414. mirum hoc, *est* as usual

Factúrum dixit rém esse divinám domi,
Quia Thébis salvos rédierit.

PE. Rectam ínstitit.

AP. Immo ípsus illi díxit conductam ésse eam
Quae hic ádministraret ád rem divinám tibi.
[Facturum hoc dixit rem esse divinam tibi domi]
Ego íllic me autem síc adsimulabám quasi
Stolidús sim, bardum mé faciebam.

PE. Immo íta decet.

AP. Res mágna amici apúd forum agitur. eí volo
Ire ádvocatus.

PE. Át, quaeso, ubi erit ótium
Revórtere ad me extémplo.

AP. Continuo híc ero.

PE. Nihil hómini amicost ópportuno amícius:
Sine tuó labore quód velis actúmst tamen.

omitted. In Plautus *mirum quin* is ironical and negatives the idea: *mirum ni* (or *mira sunt ni*) is affirmative. Brix on Trin. 495.

416. rectam institit, sc. *viam*, 'he's on the right track.' Capt. 794 *itinera insistant sua*, Mil. 793 *erro quam insistas viam*, Asin. 54 *rectam instas viam*. vv. 416—419 are omitted by JFZ and B^1: B^2 inserts them without any mark to shew to whom they belong.

417. Ussing objects to **immo ipsus**, but I am not inclined to follow him in *inde orsus*.

illi = *lenoni*.

420. quasi stolidus sim, Geppert rightly for *stolidum cum* after *me adsimulabam*. Cf. Amph. 115 *ita adsimulavit se quasi Amphitruo siet*.

421. bardum, i.e. *βραδύν*, Bacch. 1088 *stulti, stolidi, fatui, fungi, bardi, blenni, buccones*. Cic. de Fato, v. 10 *Zopyrus stupidum esse Socratem dixit et bardum*.

faciebam, 'I made myself out to be, represented myself as.' Mil. 410 *te fidelem facere ero voluisti*, ib. 1243 *tu te vilem feceris*, ib. 1044 *magnum me faciam*, Cic. Fam. XV. 18 *facio me alias res agere*, Catull. X. 16 *ut puellae unum me facerem beatiorem*. So *ποιεῖν* frequently in Demosthenes.

immo ita decet, in approval of what Apoecides has done.

423. advocatus, 'a witness.' Never in Plautus an advocate (*patronus*), a post-Aug. meaning. Cf. Amph. 1037 *Blepharo, quaeso ut advocatus mi adsis neve abeas*.

424. continuo hic ero, 'I'll be back directly.' Stich. 67 *iam egomet hic ero*. Often said by a man starting on some errand to promise a speedy return. Amph. 969, Trin. 1109. So Mil. 1020 *iam ad te redeo*.

425. opportuno, 'in need.'

426. tamen, as if *quamvis* had

Ego si ádlegassem aliquem hóminem ad hoc negótium
Minús quam hunc doctum mínusque ad hanc rem cállidum,
Os súblitum esset mi átque me albis déntibus
Meus dérideret fílius meritíssumo.
Sed quís illic est quem huc ádvenientem cónspicor,
Suám qui undantem chlámydem quassandó facit?

MILES. PERIPHANES. FIDICINA.

MI. Cave praéterbitas úllas aedis, quín roges,

preceded, the *quamvis* clause being virtually contained in *sine tuo labore*. *Tamen* is often thus kept till the last place. Cf. Amph. 542 *ames me tuam absentem tamen*, Asin. 195 *illa alio ibit tamen*. For the omission of *quamvis*, Capt. 603 *procul tamen audiam* = *quamvis procul sim tamen audiam*, Most. 174, Stich. 99, Lucr. III. 553.

428. minus quam hunc doctum. Cf. Pseud. 700 *nimiumst mortalis graphicus*, and instances given v. 209.

ad hanc rem callidum. Cf. *utilis ad, doctus ad, inprobus ad* (v. 566). Livy writes *invicti ad laborem corporis*, Propertius *fortes ad praelia turmas*.

429. os sublitum, v. 491, Capt. 783, Mil. 110, Pseud. 719. Apparently the allusion is to smearing the face of a person asleep, hence to befool, bamboozle, a regular Plautine phrase.

albis dentibus, mod. abl. 'shewing his white teeth,' i.e. grinning broadly in delight. Rather differently of a forced laugh Capt. 486 *saltem, si non arriderent, dentis ut restringerent*, 'lay bare their teeth.'

431. sed, cf. 342.

432. quassando. Nonius, p. 254 *quassare est movere*. Ennius (quoted by Macrobius, 6. 3) *ecus saepe iubam quassat*, and as a neuter verb, Asin. 400 *quassanti capite incedit;* a sign of great agitation.

SCENE 4 (433—525). Enter the Soldier who is in love with Acropolistis, the girl Stratippocles loved at first, and who now is in Periphanes' house passing as his daughter. He is confronted with the Fidicina, whom Periphanes supposes to be the object of his son's affections. The complications required are now complete, and from this point the *ἀναγνώρισις* may be said to begin.

The Soldier, as soldiers generally in Plautus, is *miles gloriosus* and loves 'to fight his battles o'er again.' He and all his class are described in one line in the Bacchides, 966 *magnificus miles urbis verbis qui inermus capit*, after Theophr. Char. 8 *οἱ πόλεις τῷ λόγῳ κατὰ κράτος αἱροῦντες*. Cf. the soldier in Truc. 482.

He is attended by a soldier's servant (*cacula*), who is directed to find Periphanes.

433. praeterbitas. See on v. 304.

Senex híc ubi habitat Périphanes Plothénius.
Incértus tuom cave ád me rettulerís pedem.
PE. Aduléscens, si istunc hóminem, quem tu quaéritas,
Tibi cónmonstrasso, ecquam ábs te inibo grátiam?
MI. Virtúte belli *ani*mátus promerui, út mihi
Omnís mortalis ágere deceat grátias.
PE. Non répperisti, aduléscens, tranquillúm locum,
Vbi tuás virtutes éxplices, ut póstulas.
Nam strénuiori déterior si praédicat
Suas púgnas, prae huius íllae fiunt sórdidae.
Atque haéc stultitiast mé illi vitio vórtere,
Egomét quod factitávi in adulescéntia,
Quom mílitabam: púgnis memorandís meis
Erádicabam hominum aúreis, quando occéperam.
Sed istúm quem quaeris Périphanem Plothénium,
Ego súm, si quid vis.
MI. Quémne in adulescéntia
Memoránt apud reges ármis, arte duéllica

434. Plothenius (corr. Petitus), of the deme Πλώθεια of the tribe Aegeis.

435. incertus, 'till you've found out.'

438. animatus Ribbeck, cf. Enn. trag. 257, MS. *armatus*, Geppert *ornatus*.

441. explices, 'deploy,' military. For the sequence *repperisti ...explices*, cf. 570 *excivisti...ut videas*, Trin. 15 *dedi ei meam gnatam quicum una aetatem exigat*, with Brix's note.

443. prae huius, sc. *pugnis* (Ussing), 'compared with the braver man's they lose their lustre.' For *prae* cf. Truc. 381 *inter nos sordebamus alter prae altero*, where MSS., as here, give *de* for *prae*. See also v. 522.

444. atque, 'and yet it is folly for me to think the worse of him for what,' &c.

447. eradicabam. Aul. 291 *clamat se eradicarier*, Truc. 660 *eradicare certumst cumprimis patrem*.

448. istum, the common attraction to the case of *quem*. Amph. 1009 *Naucratem quem convenire volui in navi non erat*, Curc. 419 *istum quem quaeris ego sum*, Trin. 985 *illum quem ementitu's is ego sum*, &c.

449. quemne, 'do you mean the man whom?' See v. 719. *Nĕ* emphasises the interrogation as Hor. Sat. I. 10. 21 *quine putetis?* &c.

450. armis, arte duellica: Plautus is fond of such pairs of connected or like-sounding words, juxtaposed with asyndeton. So

Divítias magnas índeptum?
PE. Immo si aúdias
Meas púgnas, fugias mánibus dimissís domum.
MI. Pol égo magis unum quaéro, meas quoi praédicem,
Quam eúm, qui memoret suás mihi.
PE. Hic non ést locus.
Proin tu álium quaeras, quoí centones sárcias.
MI. Animum ádvorte, ut, quod ego ád te venio, intéllegas:
Meam amícam audivi té esse mercatum.
PE. Áttatae!
Nunc démum scio ego hunc quí sit: quem dudum Épidicus
Mihi praédicavit mílitem. adulescéns, itast,

v. 523 *fictor, conditor*. Others instanced by Brix are *sub arcis sub tectis: forte fortuna: sputator screator: morbum mortem: grates gratias: donis hostiis*, &c.

451. indeptum—*indipiscor*, old Latin from *indu* (*endo*) and *apiscor*. Cf. *indaudire, induperator*. The active form Asin. 279 *indipiscet*, Aul. 768: the deponent, Rud. 1315, Stich. 563, &c.

immo, or *immo vero*, like μὲν οὖν, corrects or modifies—*in utramque partem*—the statement of the previous speaker. Often, as here, it increases and heightens a statement, e.g. Bacch. 206 *ecquidnam meminit Mnesilochi?* Pi. *Rogas? immo unice unum plurimi pendit*. Ter. Haut. 599 *immo si audias*.

452. manibus dimissis, 'with your hands out,' one before and one behind, in the attitude of a runner. Cf. Pseud. 841—3, Mil. 361 *dispessis manibus*.

453. unum, 'a man,' sometimes in Plautus not far removed from our indefinite article. Capt. 482 *dico unum ridiculum dictum*, Most. 691 *nec quando esca una me iuverit magis*, Stich. 153 *unus servos*.

455. centones sarcias, 'to patch up your old stories for.' *Cento*, properly a patchwork, hence, a composition formed of scraps, a '*cento*.' For the metaphor cf. Amph. 367 *consutis dolis*. Capt. 692 *ob sutelas tuas te morti misero*. Trin. 797 *quamvis sermones possunt longi texier*—δόλους καὶ μῆτιν ὑφαίνειν, &c.

456. quod. See v. 131 and add Pseud. 277 *et id et hoc quod te revocamus quaeso animum advorte*, Men. 677 *scin quid est quod ad te venio?* infr. 570.

457. attatae or *attat*, an expression of surprise at some sudden thought or some unexpected appearance. Curc. 390, Truc. 575, Merc. 359.

459. militem = *miles est quem*, but is attracted into the relative

Vt dícis: emi.
Mi. Vólo te verbis paúculis,
Si tíbi molestum nón est.
Pe. Non edepól scio
Moléstum necne sít, nisi dicis quíd velis.
Mi. Mi illam út tramittas, árgentum accipiás: adest.
Nam quíd ego apud te véra parcam próloqui?
Ego illám volo hodie fácere libertám meam,
Mihi cóncubina quaé sit.
Pe. Te absolvám brevi:
Argénti quinquagínta mihi illa emptást minis:
Si séxaginta míhi dinumerantúr minae,
Tuas póssidebit múlier faxo férias,
Atque íta profecto, ut eam éx hoc exonerés agro.
Mi. Estne émpta mihi istis légibus?
Pe. Habeás licet!

sentence and therefore into the case of the relative.

460. volo te verbis pauculis, 'I want a few words with you.' Cf. *te tribus verbis volo* Trin. 963, *uno verbo* (sc. *te volo*) Truc. 756, *sed paucis verbis te volo* Mil. 376.

461. si tibi molestum non est = *nisi nevis*, a polite formula before asking questions, implying that you will not do so if your interlocutor is busy or has any objection. So *nisi forte ipse non vis* Capt. 309, and *si tu non nevis* Trin. 328, also *nisi non vis*.

463. ut tramittas, sc. *volo*, to be taken from *velis*. 'I want you to pass her over to me.' For construction cf. v. 19, for *tramittas* v. 155.

464. parcam proloqui, the infinitive is really dative after *parcam*, for which cf. Bacch. 909 *Cave parsis in eum dicere*, ib. 465 *compesce in illum dicere iniuste*. See also Mil. 186 *disciplinam obtineat colere*, Curc. 177 *mi abstineant invidere*, Poen. 347 *compesce me attrectare*.

466. quae sit has a final sense, 'that she may be,' &c.

absolvam, 'I'll soon settle you' (and let you go), usually of a money payment. Pseud. 1231 = ἀπαλλάττω. As here Amph. 1097 *quaeso absolvito hinc me extemplo*, Most. 824 *omnino ut te absolvam nullam pictam hic conspicio avem*.

469. possidebit ferias, 'will fill up all your spare time,' i.e. when you are not busy fighting, for '*indutiae sunt belli feriae*' (Varro *apud* Gell. 1. 25). It is partly ironical, 'I'll warrant she'll prove a handful for you.'

470. ita ut = ὥστε, ἐφ' ᾧ τε, 'on condition that.'

agro sc. *Attico*, that his son may never see her again.

Concíliavisti púlcre
—Heus foras edúcite,
Quam intróduxistis fídicinam—atque etiám fides
Ei quae áccessere, tíbi dono addam grátiis.
Age áccipe hanc sis.
Mi. Quaé te intemperiaé tenent?
Quas tú mihi tenebras trádis? quin tu fídicinam
Intús iubes produci?
Pe. Haec ergost fídicina.
Hic ália nullast.
Mi. Nón mihi nugarí potes:
Quin tu húc producis fídicinam Acropolístidem?
Pe. Haec ínquamst.
Mi. Non haec ínquamst. non novísse me
Meam rére amicam pósse?
Pe. Hanc, inquam, fílius

472. conciliavisti pulcre = *bene emisti*, 'you've got her cheap.' Capt. 131 *sed si ullo modo ille huc conciliari potest*, Trin. 856 *conductor melius de me nugas conciliaverit*. Cf. Pers. 665 *eu, praedatu's probe. Non edepol minis trecentis cara est. Fecisti lucri*. The words, which plainly belong to Periphanes, are in some editions assigned to Miles.

heus...fidicinam, an aside to his servants—then his speech to Miles is resumed.

474. accessere, 'which were given in with her' when I bought her.

475. hanc, the *fidicina* who has been brought out. The soldier who wants Acropolistis, the girl who is passing as Periphanes' daughter, discovers the mistake.

quae te intemperiae. *Intemperiae* = *insania*. Mil. 435 *quae te intemperiae tenent?* Aul. 71 *nescio pol quae illunc hominem intemperiae tenent*.

476. tradis, but TRIDIS A, *trudis* B: *tenebras*, something like Cic. Pis. 26. 62 *O tenebrae, O lutum, O sordes*. But Z *cudis*, and Scaliger *terebras*. I believe it means 'what black-goods are you trying to palm off on me?' but cannot find examples of *tenebrae* directly applied to persons, as it often is to places, = a black-hole, dark den, &c. If Acropolistis had appeared, the Miles would have hailed her as '*lux mea*.' Perhaps then *tenebras* by contrast, 'darkness,' instead of 'the light of my eyes' I hoped to see.

477. ergo, '*in hoc vocabulo apud comicos saepe causae indicatio cum affirmatione coniuncta est, nam causa explicata ipsa res certior videtur*,' Ussing. *Nam* and *enim* are used in the same way. Translate 'why this *is* the music-girl.'

481. rere—not *reris*—in 2nd sing. pass. and dep. the more usual

Meus déperibat fídicinam.
Mi. Haec non ést ea.
Pe. Quid? nón est?
Mi. Non est.
Pe. Vnde haec igitur géntiumst?
Equidem hércle argentum pro hác dedi.
Mi. Stulté datum
Reór, peccatum lárgiter.
Pe. Immo haéc east.
Nam sérvom misi, quí illum sectarí solet,
Meum gnátum: is ipse hanc déstinavit fídicinam.
Mi. Em istíc homo te articulátim concidít, senex,
Tuos sérvos.
Pe. Quid concídit?
Mi. Sic suspítiost:
Nam pró fidicina haec cérva subpositást tibi.

form in Plautus. See Brix on Trin. 789 (Anhang).

483. unde gentium, like *ubi gentium, ubi terrarum, interea loci*, ποῦ γῆς, ποῖ γῆς, &c. The two words are similarly separated elsewhere, as Pseud. 966 *unde ego hominem hunc esse dicam gentium?* Truc. 914 *heus! ubi mi amicast gentium?*

487. destinavit, properly 'bespoke,' then in Plautus simply 'bought.' Most. 630 *eas quanti destinat*, Rud. 45 *minis triginta sibi puellam destinat.*

488. articulatim, 'joint by joint.' Cf. *assulatim* Men. 859 and Capt. 832: *-tim* is distributive: *viritim*=ἀνδρακάς, 'man by man,' *tributim* 'tribe by tribe,' &c. Curc. 576 *formicae frustillatim differant.* Cf. the Homeric threat, e.g. Odyss. XVIII. 339 ἵνα σ' αὖθι διὰ μελέϊστι τάμῃσιν.

489. quid 'concidit'? I take Ussing's *quid*, but understand it as one question, 'What do you mean by cut me up?' Cf. Amph. 1021 Me. *Quist ad fores?* Am. *Ego sum.* Me. *Quid 'ego sum'?*= what do you mean by 'it's I'? Bacch. 147 *Omitte Lude, ac cave malo.* Lu. *Quid 'cave malo'?* Capt. 1006 *Salveto, exoptate gnate mi.* Ty. *Hem! quid 'gnate mi'?* Rud. 736 *Numqui minus hasce esse oportet liberas?* La. *quid 'liberas'?* In all such cases the word or words that occasion surprise are repeated, just as spoken, after *quid*. So here Periphanes is perplexed by *concidit*, which he repeats from the Miles with *quid* prefixed.

suspitiost. Pseud. 562 *suspitiost mihi*, Trin. 716 *sic sententiast.*

490. cerva, a reference to the stag substituted for Iphigeneia.

Senéx, tibi os est súblitum plane ét probe.
Ego illám requiram iam úbiubist.
Pe. Bellatór, vale!
Euge! eúge! Epidice! frúgi's: pugnastí *bene*,
Qui me émunxisti múcidum minumí preti.
Mercátus te hodie est dé lenone Apoécides?
Fi. Fando égo istuc nomen númquam audivi ante húnc diem,
Neque mé quidem emere quísquam ulla pecúnia
Potuít: plus iam quinquénnium sum líbera.
Pe. Quid tíbi negotist meaé domi igitur?
Fi. Aúdies.
Condúcta veni ut fídibus cantarém seni,

491. probe, 'finely.' Bacch. 701 *emungam hominem probe*, Capt. 269 *admutilabit probe*, Amph. 975 *errant probe*, they're properly wrong, finely mistaken.

492. requiram. See Cist. 556 where '*quid quaeritas?*' is answered by '*Vestigium hic requiro.*' [Exit Miles.

bellator, vale, *formula irridentis*, cf. Curc. 553 *Ego abeo: tibi res solutast recte. Bellator, vale.*

493. euge! euge! This, and the whole two lines, is spoken in bitter irony.

frugi, a locative used as an indeclinable adj. with a noun of any number, case or gender='honest.'

pugnasti B, *bene* Goetz, A and libri *homo es*, Loewe καλῶς.

494. emunxisti, Most. 1090 *probe med emunxti—mucidum* (Mil. 648): 'drivelling' keeps up the metaphor in *emunxisti.*

495. mercatus te, to the *fidicina* who has been standing a silent spectator from v. 475.

496. fando audivi, 'heard by hearsay,' 'heard tell of,' cf. Amph. 588 *quae neque fieri possunt neque fando unquam accepit quisquam ea profers. Fando* is common with *audire*, &c., e.g. Verg. Aen. II. 81 *Fando aliquod si forte tuas pervenit ad auris Belidae nomen, &c.*

498. plus quinquennium, with *quam* omitted as often with numerals. Cf. *plus satis* supra. Livy writes *amplius ducenti, plus quinquaginta milia, &c.* Prop. III. 19. 48 *et se plus uni si qua parare potest.*

499. quid negoti. Amph. 58 *quid animi vostri*, ib. 421 *signi dic quid est? &c.*

500. veni ut cantarem. Note the sequence of tenses: *veni* is primary ('I have come'), yet followed by secondary tense. Cf. Truc. 681 *intellexisti lepide quid ego dicerem*, Aul. 134 *te seduxi ut loquerer*, Most. 86 *argumenta multa institui...hominem quoius rei... similem esse arbitrarer*, where see Sonnenschein's note.

Dum rém divinam fáceret.
PE. Fateor me ómnium
Hominum ésse Athenis Átticis minumí preti.
Sed tú novistin fídicinam Acropolístidem?
FI. Tam fácile quam me.
PE. Vbi hábitat?
FI. Postquam líberast
Vbi hábitet dicere ádmodum incerté scio.
PE. Eho, an líbera illast? quís eam liberáverit,
Volo scíre si scis.
FI. Íd quod audivi, aúdies:
Stratíppoclem aiunt, Périphanai fílium,
Abséntem curavísse ut fieret líbera.
PE. Perii hércle, si istaec véra sunt, planíssume.
Meum exénteravit Épidicus marsúppium.
FI. Haec síc audivi. númquid me vis céterum?
PE. Maló cruciatu ut péreas atque abeás cito.

502. Athenis Atticis. The adj. is also found Pseud. 416, Rud. 741, Mil. 100, Truc. 496. Brix says the reason is that there was an Athens in Boeotia and another in Euboea. But probably the epithet is merely conventional, 'in this Athens of ours.'

504. tam facile quam me, 'as well as I know myself,' Trin. 913 Ch. *vide modo hominem ut noveris.* Sy. *tam quam me.*

postquam liberast. Historic present is common in colloquial language after *postquam* and *quom*. Thus Capt. 487 *postquam video me sic ludificarier*, Bacch. 531 *postquam inanis sum*. Other examples Brix on Capt. 24. There is an instance after *quom*, v. 217.

505. admodum, with *incerte*, which it strengthens. Pseud. 962 *id ego admodum incerte scio.*

506. eho, an. Cf. Trin. 934 *eho, an etiam Arabiast in Ponto?* Bacch. 200 *eho, an invenisti Bacchidem?*

507. scire si scis. Pseud. 72 *haec quae ego scivi tu ut scires curavi omnia*, and so in the next sentence *id quod audivi audies.*

508. Periphanai, as gen. of Periphanes supr. 246.

511. exenteravit, supr. 185.

512. numquid me vis ceterum? 'you don't want anything else of me, do you?'—a polite formula before leaving a person, e.g. Amph. 542 *numquid vis?* For the construction cf. Asin. 87 *nunc verba in pauca conferam quid te velim*, ib. 109 *si quid te volam*, Capt. 618 *si quid est quod me velis*, &c. The girl speaks pertly, and Periphanes becomes angry.

FI. Fidés non reddis?
PE. Néque fides neque tíbias.
Properá sis fugere hinc, sí te di amant.
FI. Ábiero:
Flagítio cum maióre post reddés tamen.
PE. Quid núnc? qui in tantis pósitus sum senténtiis,
[Eamne ego sinam inpune? immo etiam si alterum
Tantum perdundumst, perdam potius quam sinam
Me inpune irrisum esse habitum, depeculatum]
Ei síc data esse vérba praesentí palam!
Atque mé minoris fácio prae illo qui ómnium
Legum átque iurum fíctor, conditór cluet.
Is étiam sese sápere memorat: málleum
Sapiéntiorem vídi excusso mánubrio.

514. neque fides neque tibias, 'neither lutes nor flutes.' As she was *fidicina*, not *tibicina*, probably she brought no *tibiae*, but surely we need not stumble at such a detail so as to think with Ussing Periphanes means *crurum tibias!!*

515. propera sis A.

amant, love you and therefore wish to save you from misfortune.

516. flagitio, 'scandal.' Curc. 198 *flagitium probrumque magnum expergefacis.*

tamen, supr. 426.

517. in tantis positus sum sententiis, 'am held in such estimation.' Another way of taking it is 'whose name stands in so many ψηφίσματα' as being *senati columen*, v. 180.

518. vv. 518—520 are not given in A, are metrically unsatisfactory, and condemned by Geppert and Goetz.

eam = *fidicinam.*

alterum, 'the same amount again,' 'a second sum as great.' Verg. Ecl. iii. 71 *aurea mala decem misi: cras altera mittam*, Catull. v. 7 *basia mille, deinde centum, dein mille altera*, &c.

522. ătquĕ me: *atque* A: *ac Bothius.*

me minoris facio, 'and yet I think less of myself' (sc. being taken in) than Apoecides.

prae illo, supr. 443. *Ille* = *Apoecides.*

523. fictor, conditor, 'the framer and maker.' Pseud. 575 *meo ex pectore conditum consilium est*, Rud. 1374 *ius iurandum conditumst.*

524. malleum excusso manubrio, 'a cleverer hammer with the handle off,' when the hammer is rendered useless. Not, I think, 'than the handle' (Lewis and Short). Cf. *eximere alicui ex manu manubrium*, to take the handle out of a man's hand and so render him helpless. Aul. 463.

ACTVS IV

PHILIPPA. PERIPHANES.

PH. Sí quid hominist míseriarum, quód miserescat, [míser ex animo]
Id ego éxperior, quoí multa in únum locúm
Cónfluont, quaé meum péctus pulsánt simul.
Múltiplex aérumna exércitam *méd* habet.
Paupértas, pavór territát mentem animí.

SCENE I (526—569). Philippa, who has borne to Periphanes a daughter now grown up, comes in great alarm about her daughter who has been taken prisoner in the Theban war. The mother has searched everywhere in vain, and as a last resource resolves to seek the help of the girl's father. Philippa and Periphanes recognise one another.

526. homini, 'a human being.' Asin. 186 (loquitur Cleareta) *ad suum quemque hominem quaestum esse aequomst callidum,* Ov. fast. v. 629 (*Io*) *quae bos ex homine est,* Cic. Cluent. 70. 199 *mater cuius ea stultitia est ut nemo eam hominem appellare possit.*

miser ex animo is a good Plautine phrase. But it seems to be *miserescat* repeated and should be bracketed: *quod*, not *quo*, *miserescat. quod = tale ut id* 'such as to make him pitied.' Ussing is probably right in taking *quod* as the subject of *miserescat*, though it is usually impersonal. But no other instance is quoted for the alternative rendering, which makes *miseresco = miser fio.*

529. exercitam med habet, 'keeps me worried, harassed.' For *exercitam* cf. Trin. 1090 *fui hac aetate exercitus. Med, ted, sed* are probably ablatives of the personal pronouns that came to be used as acc. See I. Müller, Handbuch ii². p. 345, Osthoff Z. G. d. P. 128. So Asin. 20 *med erga.* Ritschl advocated the introduction of *d* in a number of noun, adj. and pronoun forms—mainly ablative—and also in adverbs and prepositions. Corssen rejects it except in *med, ted, sed,* acc. and abl.

530. mentem animi, 'my mind's understanding,' Cist. 205 *nubilam mentem animi habeo,* Catull. LXV. 4 *mens animi,* Lucret. III. 615, IV. 758, V. 149.

Neque úbi meas spes cónlocem habeo úsquam munitúm locum:
Ita gnáta mea hostiúmst potita néque nunc ubi sít scio.
PE. Quis illaéc est timido péctore quae péregre adveniens ípsa se
Miserátur?
PH. In his dictúst mihi locís habitare Périphanes.
PE. Me nóminat haec: crédo ego illic hóspitio usus meó venit.
PH. Pérvelim mercédem dare, qui mónstret eum mi hominem aút ubi habitet.
PE. Nóscito ego hanc: nam vídeor nescio úbi vidisse míhi prius.
Éstne ea annón east, quam ánimus retúr meus?
PH. Dí boni! vísitavi *húnc ego umquam* ántidhac?
PE. Cérto east, quam in Epidaúro pauperculám memini conprímere.

531. ubi = *in quo*, 'to bestow my hopes in.' *Conlocare* connotes the establishing of a thing in a permanent position of safety &c. E.g. it is used of settling a daughter in marriage (*conlocare filiam*), of investing money (*conlocare pecuniam*) &c.

532. potita, passive as in Capt. 92 *meus rex est potitus hostium,* Amph. 178 *eum nunc potivit pater servitutis*—always *in malam partem.*

533. quis as the fem. of the interrogative is more common than *quae* in Plautus. Instances infr. 573, and 620. Originally *quis* like *τίς* did duty for both masc. and fem., as do modern interrogatives, *who, qui, wer,* &c. But when *quae* came in as a distinctive form the use of *quis* for the fem. became a solecism. See Brix on Mil. 362. In old Latin *quem, quisquis, quisquam, quemquam, quemvis, quempiam, quisque, quemque* are all sometimes used as fem.

peregre, 'from abroad,' v. 126.

535. illic 'to her,' dat. as Bacch. 798 *constringe tu illic actutum manus,* Men. 305 *nihil est quì illic homini diminuam caput:* Mil. 352, Trin. 776, Truc. 200 and 203. The hospitality is granted v. 662.

hospitio meo, abl. after *usus,* 'need of my hospitality,' constructed like *opus est.*

537. noscito, 'I am trying to recognise,' Cist. 515, Men. 1064, Trin. 863.

videor vidisse mihi, 'I *think* I've seen her somewhere before.'

539. antidhac, old form of *antehac.* Cf. *antidea* for *antea.*

540. certo east, 'I'm sure that it is the woman whom.' For *certo* cf. Most. 296, Aul. 804.

PH. Pláne hic ille est, qui mihi ín Epidauro prímus pudicitiám pepulit.

PE. Quaé meo conpréssu peperit fíliam, quam dómi nunc habeo.

Quíd si adeam?—

PH. Hauscio án congrediar—

PE. Si haéc east,

PH. Si is ést homo,

PE. Anni múlti dubiam mihi dant,

PH. Lónga dies meum incértat animum:

PE. Hánc congrediar ástu.

PH. Muliebrís mi adhibenda málitiast.

PE. Cónpellabo.

PH. Orátionis áciem contra cónferam.

PE. Sálva sis.

PH. Salútem accipio mi ét meis.

PE. Quid céterum?

541. *hici* ||| *ne est* B, *hiccine est* J F Z whence Goetz *hicine est*, which will no doubt stand. But *hic ille est* is the regular form, cf. 621, Trin. 43, Most. 158.

542. quae meo, continuing his words from 540.

543. congrediar, 'close with him,' military.

There is difficulty about the reading and distribution of the words in the two next lines. See Ussing, who is followed here. Periphanes and Philippa express simultaneously—unheard by one another—the same thought in different words.

544. dant = *faciunt, reddunt.*

545. incertat. Nonius p. 123 *incertat, incertum facit.*

546. astu, Capt. 221 *nam doli non doli sunt nisi astu colas.* The phrase is military, as above.

malitia, 'I must bring to bear my woman's cunning.' *Malus* in comedy applied to persons is cunning, shrewd, roguish, not always bad. Cic. ad Att. XV. 26. 4 *nisi tua malitia adfuisset* = shrewdness, Mil. 190 *os habeat, linguam, perfidiam, malitiam atque audaciam.*

547. orationis aciem conferam, 'I will mass my line of speech to meet him'—still military: cf. *signa conferre*, &c. They approach one another.

548. quid ceterum? = 'what else?' i.e. why don't you return my greeting? Bacch. 245 *quin tu salutem primum reddis quam dedi?*

PH. Sálvos sis: quod crédidisti réddo.

PE. Haud accusó fidem.

Nóvin ego te?

PH. Si égo te novi, ánimum inducam ut nóveris.

PE. Vbi te visitávi?

PH. Inique iniúriu's.

PE. Quid iám?

PH. Quia

Tuaé memoriae intérpretari me aéquom censes.

PE. Cónmode

Fábulata's.

PH. Míra *ni* me nóris.

PE. Em istuc réctiust:

Méministin?

PH. Quíd?

PE. Meministin tu ín Epidauro

PH. A, gúttula

Péctus ardens mi ádspersisti.

PE. Vírgini paupérculae

Tuaéque matri mé levare paúpertatem?

PH. Tún' is es,

Quí per voluptatém tuam in me aerúmnam obsevistí gravem?

549. quod credidisti reddo, 'I duly return what you entrusted to me,' i.e. the salutation. *Reddo* = duly to pay, return to the proper person = ἀποδίδωμι. Cf. v. 48.

550. novin = *nonne novi?*

animum inducam ut noveris, 'I will bring myself to believe that you know me.'

551. inique iniuriu's, 'you are shamefully unfair,' Mil. 437 *iniuria's.*

quid iam, v. 285.

552. interpretari = *interpretem esse tuae memoriae.*

553. mira ni me noris. So Acidalius. Cf. Amph. 283 *mira sunt nisi invitavit sese in cena plusculum.*

555. adspersisti, 'you've dashed water on,' i.e. allayed the fever in, my burning breast. Truc. 365 Din. *ita animo male est.* Phron. *mane, aliquid fiet: ne abi.* Din. *Ah! adspersisti aquam,* Bacch. 246 *Euax, adspersisti aquam.*

556. levare dependent on *meministin* in 554.

557. in me aerumnam obse-

PE. Égo sum: salve!
PH. Sálva sum, quia te ésse salvom séntio.
PE. Cédo manum.
PH. Accipe! aérumnosam et míseriarum cónpotem
Múlierem retinés.
PE. Quid est quod vóltus turbatúst tuos? 560
PH. Fíliam quam ex té suscepi...
PE. Quíd eam?
PH. Eductam pérdidi:
Hóstiumst potíta.
PE. Habe animum lénem et tranquillúm: tace.
Dómi meae eccam sálvam et sanam. nám postquam
audivi ílico
Éx meo servo illam ésse captam, cóntinuo argentúm dedi,
Vt emeretur: ílle eam rem adeo sóbrie et frugáliter 565
Ádcuravit, út *is* ad alias rés est inpense ínprobus.

visti gravem. Truc. 519 *magni doloris onus per voluptatem tuam condidisti in corpus.*

559. cēdo, 'give me'—used also in 2nd plur. *cette* (*cēdite*).

conpotem. Nonius p. 456 *compotem in bonam partem solum accipi putatur* (e.g. *compos voti &c.*) *cum et in mala positum sit.* Cf. *culpae compotem* Truc. 835, *sceleris compos* Quint. XII. 1. 7.

560. retines. Capt. 441 *per dexteram tuam te dextera retinens manu obsecro &c.*

561. quid eam? 'what about her?' v. 51 and Bacch. 569 '*quid duas?*'

eductam perdidi, *edūco* frequently has the same meaning as *edūco.*

562. hostiumst potita, v. 532.

tace, cf. 603 and 643.

563. eccam (*ecce eam*), *eccum, eccos, eccillum, eccistum,* if there is a verb, can be interjected without affecting the construction no matter in what case the person pointed out is. But where, as here, there is no verb, they take acc. throughout. Cf. v. 186.

ilico belongs strictly to *dedi,* not to *postquam,* but is put by anticipation into the first clause. In this way *continuo* becomes almost otiose. Or *postquam ilico* might be taken together, as *quom extemplo, ubi ilico,*=ἐπεὶ τάχιστα, 'as soon as ever.'

565. adeo...ut, Ter. Andr. 245 *adeon hominem esse invenustum aut infelicem quemquam ut ego sum!*

566. inprobus ad alias res, v. 428.

567. eho, in commands as Truc. 477 *Eho Pithecium,* and in questions with *an* as supr. 506.

PH. Fác videam, si méa, *si salva méa sit.*
PE. Eho istinc, Cánthara!
Iúbe Telestidem húc prodire fíliam ante aedís meam,
Vt suam videat mátrem.
PH. Remigrat ánimus nunc demúm mihi.

ACROPOLISTIS. PERIPHANES. PHILIPPA.

AC. Quíd est, pater, quod me éxcivisti ante aédis?
PE. Vt matrém tuam 570
Vídeas, adeas, *ád*venienti dés salutem atque ósculum.
AC. Quám meam matrem?
PE. Quae éxanimata exséquitur adspectúm tuom.
PH. Quís istaec est, quam tu ósculum mihi férre iubes?
PE. Tua fília.
PH. Haécine?
PE. Haec.
PH. Egone ósculum huic dem?
PE. Quór non, quae ex te náta sit?
PH. Tú homo insanis.
PE. Égone?
PH. Tu ne.

569. remigrat, i.e. my spirit which had left me, for I was hopeless, now and now only (*demum*) returns to its old place. So Amph. 1081 (after the thunderstorm) *ita animus meus mihi etiam nunc abest.* The same metaphor in Most. 131 *posteaquam immigravi in ingenium meum.*

SCENE 2 (570—606). Just as the wrong girl (Fidicina, not Acropolistis) was brought out to the Soldier, who therefore failed to recognise his sweetheart, so now, owing to the deception practised on Periphanes by Epidicus, the wrong girl is brought out to Philippa, who fails to recognise her daughter in Acropolistis, whom Periphanes has taken to be his (and her) child.

570. quid est quod, v. 560, Men. 677 *scin quid est quod ego ad te venio?*

572. quam meam matrem? contemptuous and indignant, not unlike *ποῖος* in Aristophanes.

exsequitur, 'seeks,' Amph. 794, Men. 245, Rud. 261.

adspectum tuom, 'the sight of you,' like *ὁ σὸς πόθος*=*desiderium tuum*='yearning for you.'

573. quis, supr. 533.

575. egonĕ...tu nĕ, supr. 283, Capt. 857. *Nĕ* ('*interrogativa*') is enclitic and distinct from *nē*=*να*

PE. Quór?
PH. Quia ego istanc quaé siet
Néque scio neque nóvi, neque ego hanc óculis vidi ante húnc diem.
PE. Scío quid erres: quía vestitum atque órnatum inmutábilem
Habet haec * * * * * *
PH. *Canis venaticae* áliter catuli lónge olent, alitér suis,
Né ego meam novísse *nequeam*.
PE. Pró deum atque hominúm fidem! 580
Quód ego lenocínium facio, quí habeam alienás domi,
Átque argentum egúrgitem domo prósus? quid tu, quaé patrem
Tuóm vocas me atque óscularis, quíd stas stupida? quíd taces?

('*affirmativa*') which is used only with personal pronouns and demonstratives. *Nē* is found not only in answering questions, but in exclamatory and conditional sentences. See also on v. 73 and Sonnenschein on Most. 408.

istanc quae siet, antiptosis. Cf. "I know thee who thou art." "*Nosti Marcellum quam tardus sit*," *&c.* *Scio*)(*novi*=know)(recognise.

577. inmutabilem, 'changed.' If the sentence is complete, *inmutabilem* must mean 'changed,' i.e. *in* is intensive as in verbs, not negative as in adjectives. Cf. Amph. 847 *rem inquisitam* (which is really participle not adj.)=*non quaesitam:* so Prop. apparently *impressis uberibus*=*non pressis &c.* (*Inmutabilis* properly='unchangeable.')

579. canis venaticae, *exempli causa* to shew the general sense—Goetz suggests *quia leonis &c.* The mother sees at once the difference between the girl produced, pert and vulgar, and her daughter. A similar proverb Hor. Epist. I. 7. 23 *nec tamen ignorat quid distent aera lupinis.*

580. ne ego meam novisse nequeam. The sentence is elliptic, 'Dogs and pigs have a very different smell, thus shewing that I could not fail to recognise a daughter of mine.' Ussing takes *ne*=*nedum*, 'much less,' but this seems strained.

pro deum atque hominum fidem! not an appeal for assistance, but an exclamation, like *Weiss Gott, Ma foi, &c.*

582. egurgitem. Nonius p. 102 *egurgitem exhauriam significat.* Apparently ἄπαξ εἰρημένον.

prosus: we find in Plautus *prosus* (*prorsus*) and *prosum*, *demus* and *demum*, *vorsus* and *vorsum*, *rursus* and *rursum*, *necessus* and *necessum*, *&c.*

583. stas stupida. Poen. 1248 *ita stupida sine animo adsto.*

AC. Quíd loquar vis?
PE. Haéc negat se túam esse matrem.
AC. Né fuat,
Sí non volt. equidem hác invita tám ero matris fília. 585
Nón med istanc cógere aequomst méam esse matrem, sí nevolt.
PE. Quór me igitur patrém vocabas?
AC. Túa istaec culpast, nón mea.
Nón patrem ego te nóminem, ubi tu tuám me adpelles fíliam?
Hánc quoque etiam sí me adpellet fíliam, matrém vocem.
Négat haec filiám me suam esse, nón ergo haec matér meast. 590
Póstremo haec mea cúlpa non est: quaé didici, dixi ómnia.
Épidicus mihi fúit magister.
PE. Périi, plaustrum pérculit!
AC. Númquid ego ibi, patér, peccavi?
PE. Si hércle te umquam audívero
Mé patrem vocáre, vitam túam ego interimam!
AC. Nón voco.

584. ne fuat, v. 595.

585. tam, 'just as much.' 'all the same'=*tamen*. Cf. *tam-etsi*=*tamen etsi, tam gratiast.* Festus, p. 360 *Antiqui tam etiam pro tamen usi sunt.* See Brix on Men. 387.

586. nevolt, v. 42.

587. tua istaec culpast, 'that is your fault,' *istaec* fem. by the regular attraction to the gender of *culpa*. Trin. 697 *is est honos homini pudico meminisse officium suom.* So *haec mea culpa non est*, v. 591.

591. quae didici, dixi omnia, i.e. 'I was told to say everything I did say,' 'I've only repeated what I was told.' Poen. 904 *omnia memoras quo id facilius fiat.*

592. perculit, sc. Epidicus, 'I'm done for: Epidicus has upset the wagon,' i.e. ruined everything. *Bene plaustrum perculit* became proverbial. We might translate 'upset the apple-cart' to reproduce the alliteration, if the phrase is not too vulgar.

593. numquid peccavi? v. 390.

si hercle, v. 326.

594. interimam. Cas. 634 *interimere ei ait velle vitam.*

Vbi voles pater ésse, ibi esto: ubi nóles, ne fuerís pater.

PH. Quíd, ob eam rem istánc emisti, quía tuam gnatám ratu's?
Quíbus de signis ágnoscebas?

PE. Núllis.

PH. Quare fíliam
Crédidisti nóstram?

PE. Servos Épidicus dixít mihi.

PH. Quíd si servo alitér visum esset, nón poteras nosse, óbsecro?

PE. Quíd ego, qui illam ut prímum vidi, númquam vidi póstea?

PH. Périi misera!

PE. Né fle mulier: íntro abi: habe animúm bonum.
Égo illam reperiam.

PH. Hínc Athenis cívis eam emit Átticus.
Ádulescentem equidém dicebant émisse.

PE. Inveniám: tace.
Ábi modo intro atque hánc adserva Círcam, Solis fíliam.
Égo relictis rébus Epidicum óperam quaerendó dabo.

597. nullis. The force of *de* is continued from the previous sentence.

599. nosse. Plautus, it is true, prefers *novisse* to *nosse*. But there are too many passages where the shortened form occurs, to allow any hesitation in writing it if it is needed. 'But supposing your servant had been mistaken, weren't you in a position to recognise her, pray?' This and the two preceding lines are not in A, and are bracketed by Goetz.

600. ut, 'since.'

603. equidem. See on vv. 16 and 30. Add as examples from other authors Verg. Aen. X. 29, Prop. III. 29. 5, Luc. VIII. 824, Persius S. I. 110 and V. 45.

604. Circam, Solis filiam, '*non quia veneficam sed quia nec patrem nec matrem novit.*'

605. relictis rebus. Truc. 236 *probust amator qui relictis rebus rem perdit suam*, Cist. 6, Stich. 362 *immo res omnis relictas habeo prae quod tu velis.*

quaerendo, dat. after *operam dabo.*

Si ínvenio, exitiábilem ego illi fáciam hunc ut fiát diem.

606. exitiabilem, 'fatal,' see note on v. 21. Cicero uses *exitiabilis* in the same way; also *animabilis* = quickening, *insatiabilis* = unsatisfying; Lucretius *genitabilis*, *mactabilis*; Vergil *penetrabilis*; Horace *amabilis*, *dissociabilis*; Persius *reparabilis*, &c. *Exitiabilem* by attraction to *diem* for *ut fiat exitiabilis.*

faciam ut fiat. Cf. Amph. 398 *tu me vivos hodie nunquam facies quin sim Sosia*, Mil. 149 *faciemus ut quod viderit ne viderit*, where more examples in Brix's note. The construction is found in consecutive as well as in final sentences.

[Periphanes goes in to look for Epidicus.

ACTVS V

STRATIPPOCLES. EPIDICVS. DANISTA. TELESTIS.

ST. Mále morigerus míst danista, quód a me argentum nón petit
Néque illam adducit quae éx praeda emptast. séd eccum incedit Épidicus.
Quíd illuc est, quod ílli caperat fróns severitúdine?
EP. Si úndecim deos praéter sese sécum adducat Iúppiter,
Íta non omnes éx cruciatu póterunt eximere Épidicum.
Périphanem emere lóra vidi. ibi áderat una Apoécides.
Núnc homines me quaéritare crédo. senserúnt, sciunt,
Síbi data esse vérba.
ST. Quid agis, méa conmoditas?
EP. Quód miser.

SCENE 1 (607—665). Periphanes has gone in to look for Epidicus. Stratippocles comes out impatient because the girl from Thebes has not arrived. To him enter first Epidicus, then the usurer with the girl Telestis.

607. male morigerus, 'very disobliging.' Curc. 169 *male mi morigeru's: tace.*

608. eccum, v. 563.

609. quid illuc est, quod, vv. 560 and 570.

caperat, 'is wrinkled.' So *fronte caperata*, quoted Nonius p. 204, *caperatum supercilium* App. M. 9, p. 224.

610. si = *etiam si*, 'even if,' and so often in Plautus. 'The eleven gods besides himself' = the twelve great gods.

adducat...poterunt. The change to the Indicative is vivid and picturesque, cf. Mil. 763 *haud centensumam partem dixi atque, otium mihi si sit, possum expromere*, ib. 803 *non potuit reperire, si ipsi Soli quaerundas dares, lepidiores duas*, Men. 760 *quas si autumem omnis, nimis longus sermost*, Truc. 140 *si rem servassem fuit ubi negotiosus essem.*

611. ita non = *ne ita quidem.*

614. conmoditas. Men. 141 *O mea conmoditas, O mea opportunitas*, Truc. 182 *mea benignitas*, and the common *mea voluptas*, all abstract for concrete. Plautus uses the word in the sing. only = opportuneness (εὐκαιρία) as Men. 144 *conmoditatis omnis articulos scio.*

ST. Quíd est tibi?
EP. Quin tú mi adornas ád fugam viáticum,
Príusquam pereo? nám per urbem dúo defloccatí senes
Quaéritant me: in mánibus gestant cópulas secúm simul.
ST. Hábe bonum animum.
EP. Quídni ego, quoi libértas in mundó sitast?
ST. Égo te servabo.
EP. Édepol ne illi mélius, si nanctí fuant.
Séd quis haec est muliércula et ille grávastellus quí venit?
ST. Híc est danista, haec íllast autem, quám ego emi ex praeda.
EP. Haécinest?
ST. Haéc est. estne ita, út tibi dixi—adspécta et contempla, Épidice—
Úsque ab ungulo ád capillum súmmumst festivíssuma?

615. adornas, 'prepare,' as v. 361.

viaticum = ἐφόδια.

616. defloccati is commonly taken as 'bald,' but surely it is 'shorn,' 'fleeced' by his rascalities.

617. copulas, i.q. *lora*, v. 612.

618. quidni ego, quoi, *ironia servilis.*

in mundo = *parata.* Asin. 264 and 316, Stich. 477, Pers. 46, &c.

619. servabo, i.e. 'save you,' but the slave *ridiculi causa* takes it as 'keep in safe custody.' 'Secure' will cover both senses.

edepol ne, v. 406.

620. quis haec est, v. 533.

gravastellus. *-tellus* is diminutive as *peditastellus* (*peditaster*), *magistellus* (*magister*), *cultellus*, *agellus*, *oleastellus*, *anellus.* Festus p. 272 and -3 quotes it as *ravistellus*, '*ravi coloris appellantur, qui sunt inter flavos et caesios*,' but p. 96 '*gravastellus senior*,' where his form is right, though not his derivation from *gravis.* Probably the diminutives are contemptuous, 'who is this slip of a girl and the little chap coming with the iron-grey hair?'

622. adspecta et contempla, Epidice, a parenthetical sentence, like those quoted on v. 358.

623. ungulo, sc. *pedis*, 'to the crown of her head from the sole of her foot.' Cic. Rosc. Com. 7. 20 *ab imis pedibus usque ad verticem summum.* Her name Telestis will refer to the 'perfect' beauty here described.

Éstne consimilis, quási quom signum pictum pulcre adspéxeris?

Ep. Éx tuis verbis meúm futurum córium pulcrum praédicas,

Quém Apella atque Zeúxis duo pigméntis pingent úlmeis.

St. Di ínmortales, *si Iovis iussu ad me iret pedibus, plúmipes*

Quí perhibetur, príus venisset, quám tu advenísti mihi.

Da. Haéc edepol remoráta med est.

St. Sí quidem istius grátia

Íd remoratu's quód ista voluit, nímium advenísti cito.

Da. Áge age, absolve *me* átque argentum númera, ne comités morer.

St. Pérnumeratumst.

Da. Téne cruminam: huc índe: *capit.*

St. *An tú nevis*

625. ex tuis verbis, *ex* = *secundum*, as in *ex tua sententia*, *e re tua*, *ex usu suo*, &c. Epidicus recognises the girl as his master's daughter and fears the result for his own back. He will now pay for his tricks.

626. Apella (for *Apelles*, as Poen. 1268) **atque Zeuxis**, the two great painters, to whom the two *lorarii* (v. 28) who will operate upon his back, or the two old men who will order them to do so, are compared.

pigmentis ulmeis, 'will paint with colours—of birch-rod,' v. 311. For *duo*, 'the pair of them' over and above the reference to the two *lorarii*, cf. v. 187 and Most. 761 *Alexandrum magnum atque Agathoclem aiunt maxumas duo res gessisse.*

627—628. Prof. Palmer's clever conjecture for v. 627 is adopted. *Plumipes qui perhibetur* = Mercurius (Catull. LV. 27). *Iovis iussu* is used four times in the Amphitruo of the errands of Mercury, and *si Iovis iussu* is not very far from *socio iussi* J, Z, *scio iussi* B, F. In A nothing of the line remains.

mihi must not be taken as = *ad me*, which would be unexampled, but as ethic dat.

630. id, limiting acc. = *ideo*. Cf. the use of ταῦτα in Aristoph. 'If your delay was to please Telestis you have come too quickly (in hurrying her at all).' See notes on 131 and 192.

632. inde, imperat. from *indo*, 'put the money into it'—the purse, *crumina.—inde*, Stich. 708, Cas. 229, Merc. 202, Mil. 412.

capit = χωρεῖ, 'it will hold it.' *Capit* and *an tu nevis*, Ussing.

Ópperire, dum éffero ad te argéntum?

Da. Maturá.

St. Domist.

Ep. Sátin ego oculis útilitatem optíneo sincere án parum?

Vídeon ego Teléstidem te, Périphanai fíliam,

É Philippa mátre natam Thébis, Epidaurí satam?

Te. Quís tu homo's, qui meúm parentum nómen memoras ét meum?

Ep. Nón me novistí?

Te. Quod quidem nunc véniat in mentém mihi.

Ep. Nón meministi me aúream ad te adférre natalí die

Lúnulam atque anéllum aureolum in dígitulum?

Te. Meminí, mi homo.

Tún is es?

Ep. Ego sum ét istic frater quí te mercatúst tuost.

* * * * * ália matre unó patre.

Te. Quíd pater meus? vívost?

Ep. Animo líquido et tranquilló's: tace!

Te. Dí me ex perditá servatam cúpiunt, si vera aútumas.

634. Epidicus recognises the girl as Periphanes' daughter, and, now that Stratippocles goes in to the house, addresses her.

oculis, where we should expect *oculorum*, but probably *utilitatem optineo* is *ad sensum* constructed as *utor*. Ussing is so dissatisfied with *oculis* that he reads *satin ego oculis utor? aciem optineo sincere?*

635. Periphanai, v. 246.

637. meum = *meorum*.

638. quod = *quoad*, 'not so far as.' So *quod sciam*, e.g. Truc. 200, Capt. 173 *vocatus es ad cenam?* Erg. *Nusquam quod sciam.* Mil. 1160 *inpetrabis imperator quod ego potero quod voles.*

640. lunulam, as a charm to avert the evil eye. With the '*signa*,' by means of which the recognition is effected, compare the Curculio, where Therapontigonus recognises his sister by the ring which he had given her on her birthday.

643. liquido, unruffled, clear)(*turbido*. Cf. Most. 736 *tam liquidust quam liquida esse tempestas solet*, Catull. LXIII. 46 *liquida mens.*

644. di cupiunt: *di me servatum cupiunt* or *volunt*, common on receiving unexpected good news, Amph. 1089, Men. 1120, Trin. 1076, &c.

ex perdita servatam. Cist. 485 *si possum tranquillum facere ex irato mihi.* Sall. Jug. 10 *tua virtute nobis Romanos ex amicis amicissimos fecisti.* Cf. τυφλὸς ἐκ

EP. Nón habeo ullam occásionem, ut ápud te falsa fábuler. 645
ST. Áccipe argentum hóc, danista. hic súnt quadragintá minae:
Síquid erit dubium, ínmutabo.
DA. Béne fecisti: béne vale!
ST. Núnc enim tu meá's.
TE. Soror quidem édepol, ut tu aequé scias. Sálve, frater!
ST. Sánan haec est?
EP. Sána, si adpellát suom.
ST. Quíd? ego modo *sum* huic fráter factus, dúm ego eo intro atque éxeo? 650
EP. Quód bonist, id tácitus taceas túte tecum et gaúdeas.
ST. Pérdidisti et répperisti mé, soror.
EP. Stultú's: tace.
Tíbi quidem, quod amés, domi praestost—fídicina *illa*—operá mea:

δεδορκότος, &c. and supr. 96 *expeditum ex inpedito.*

645. occasionem, ut fabuler. Cap. 257 *non iusta causa est ut vos servem sedulo.* Mil. 72 *videtur tempus esse ut eamus ad forum.* So *spes ut, ansa ut, potestas ut.*

647. bene fecisti, an expression of thanks. Other formulae are *bene facis, lepide facis, facis benigne,* or still stronger, *bene hercle factum.* Also *amo te.*

648. aeque, sc. *mecum* as Asin. 332 *animum advorte ut aeque mecum haec scias.*

649. sana: *est* is often omitted in an answer which repeats the word of the question, as is done here, e.g. Mil. 343 P. *dignun es verberibus multis?* S. *dignus.* ib. 965 Py. *nuptan est an vidua?* Pa. *et nupta et vidua.*

651. tacitus taceas, 'quietly keep quiet,' *figura etymologica* as *nitide nitet* Truc. 354, *memoriter meminisse* Capt. 250, *propere properas* Curc. 535, *valide valet* Pers. 426; and on the same principle *servitutem servire, pietatem piare, prandium prandere, gaudium gaudere, cenam cenare, somnium somniare, turbas turbare, vitam vivere, vomitum vomere, &c.* These and others in Brix on Trin. 302.

653. quod ames, cf. *quod amat* = 'the beloved object.' Trin. 242, Merc. 733, &c.

domi. Cf. Bacch. 225 (*aurum*) *domist: non metuo nec ego quoiquam supplico,* ib. 887 *si tibist machaera, at nobis veruinast domi.* Hence *domi quaerere* or *depromere*)(*foris quaerere,* e.g. Cist. 202 *hanc ego de me coniecturam domi facio ne foris quaeram.* Cf. Amph. 637 *nam ego id nunc experior domo* (οἴκοθεν) *atque ipsa de me scio.*

Ét sororem in líbertatem idem ópera concilió mea.
ST. Épidice, fateór . . . .
EP. Abi intro ac iúbe huic aquam calefíeri. 655
Cétera haec postérius faxo scíbis, ubi erit ótium.
ST. Séquere me, soror, hác.
EP. Ego ad vos Thésprionem iússero Húc transire. séd memento, sí quid saevibúnt senes, Súppetias mihi cúm sorore férre.
ST. Facile istúc erit.
EP. Thésprio, exi istác per hortum: abí domum auxilió mihi. 660
Mágnast res: minóris multo fácio quam dudúm senes.
Rémeabo intro ut ádcurentur ádvenientes hóspites.
Éadem haec intus édocebo, quae égo scio, Stratíppoclem.
Nón fugio. domi adésse certumst, néque ille haud obiciét mihi
Pédibus sese próvocatum. abeo íntro: nimis longúm loquor. 665

654. concilio, v. 472.

655. aquam, for a bath after her journey.

656. scibis, v. 73. Also *saevibunt,* v. 658.

659. suppetias ferre, 'to bring help' = βοηθεῖν. Amph. 1106 *non metuo meae quin uxori latae suppetiae sient,* Mil. 1053 *nam nisi tu illi fers suppetias iam illa animum despondebit.* Cf. *suppetias ire* and *infitias ire.*

660. per hortum. Mil. 342, Merc. 998, Stich. 437. The back way through the garden communicating between the houses. Goetz's punctuation is altered here and the full stop put after *mihi,* so as to make *auxilio* predicative dative, *mihi* dat. com. after *abi.*

661. magnast res. Curc. 600 *magna res est.*

663. eadem, sc. *operâ,* common, 'at the same time,' e.g. Bacch. 49, Capt. 293 and 459, Mil. 304.

664. neque...haud: this doubling of the negative apparently occurs only after *neque,* as Bacch. 1037 *neque ego haud committam.* Men. 371 *neque id haud immerito tuo.* It is further confined to popular speech, which in all languages often emphasises negatives by doubling them.

[They go into the house.

665. pedibus, concrete for abstract, 'by my absconding.'

PERIPHANES. APOECIDES. EPIDICVS.

PE. Sátine illic homo lúdibrio nos vétulos decrepitós duos Hábet?

AP. Immo edepol tú quidem miserum méd habes miserís modis.

PE. Táce, sine modo me hóminem apisci.

AP. Díco ego tibi nunc út scias:

Álium te tibi cómitem meliust quaérere. ita, dum té sequor,

Lássitudine ínvaserunt mísero in genua flémina.

PE. Quót illic homo hodié me exemplis lúdificatust átque te!

Vt illic autem exénteravit míhi opes argentárias!

AP. Ápage illum a me. nam ílle quidem Volcáni iratist fílius:

Quáqua tangit, ómne amburit. própe sist, aestu cálefacit.

EP. Dúodecim di et plús quam in caelo deórumst inmortálium

SCENE 2 (666—733). Periphanes, who started v. 605 to find Epidicus, returns with Apoecides. Periphanes breathes vengeance against the slave: Apoecides is tired out and only longs to be released from his peregrinations.

Epidicus, when charged with deceiving his master, glories in what he has done, takes to himself all the credit for the discovery of his master's daughter, claims his freedom, and in the end obtains it with food and a pension.

666. satine = *nonne*, as Amph. 627 *satin parva res est voluptatum, &c.* Truc. 552 *satin si quis amat nequit quin nihili sit?* Plautus regularly uses *satine*, *satin* or *ne* instead of *nonne*.

duos, 'a pair of,' v. 626.

667. immo edepol tu quidem, 'nay egad, 'tis *you* who,' &c.

med habes, v. 529.

668. dico ut scias, v. 241.

669. meliust. Lambinus: *melius* B J F Z. But it need not be assumed with Brix that *est* is never omitted by Plautus in *certum est*, *par est*, *aequum est*, *melius est*, *satius est* and the like. See Ussing on Amph. 590.

670. flemina (φλεγμονή), a swelling caused by congestion of blood about the ankles. Festus Pauli p. 89 *flemina dicuntur, cum ex labore viae sanguis defluit circa talos.*

671. exemplis, 'instances,' Most. 1025, Bacch. 1092, Capt. 691, Truc. 26.

674. sist = *si est.* Cf. Asin. 383 *Sauream, sist intus, evocato huc.*

675. di et (Ussing), i.e. 'the twelve gods, and indeed more than there are in the sky,' &c.

Míhi nunc auxilio ádiutores súnt et mecum mílitant.
Quícquid ego maleféci, auxilia mi ét suppetiae súnt domi.
Ápolactizo inimícos omnis.

PE. Vbi illum quaeram géntium?

AP. Dúm sine me quaerás, quaeras mea caúsa vel medio ín mari.

EP. Quíd me quaeris? quíd laboras? quíd hunc sollicitas? écce me!

Núm te fugi? num áb domo absum? num óculis concessi á tuis?

* * * * * * *

Néc tibi supplicó. vincire vís: em, ostendó manus.
Tú habes lora: ego te émere vidi. quíd nunc cessas? cónliga!

PE. Ílicet: vadimónium ultro mi híc facit!

EP. Quin cónligas?

677. domi, v. 653.

678. apolactizo = ἀπολακτίζω. ζ is generally represented in the Latin of Plautus' time by *ss*, *cyathisso* = κυαθίζω, *patrisso* = πατρίζω, *tarpessita* = τραπεζίτης, *badisso* = βαδίζω, *comissor* = κωμάζω, or by *s*, generally at the beginning of a word, e.g. *sona* = ζώνη, whence *semisonarii*. *Z* and *Y*, which is not found in inscriptions before the end of the 7th cent. A.U.C., were restored in Latin, and then only for Greek words, in Cicero's time, and the fact that our very best MSS.—as A here—give them in writings of an earlier date shews that MSS. cannot be depended upon in such matters.

ubi...gentium. For separation of *ubi* and *gentium*, v. 483, and Pseud. 405 *viginti minas quae nusquam nunc sunt gentium inveniam tamen.*

679. meâ causâ = *per me* = ἐμοῦ γε ἕνεκα, 'for all I care.' Cf. Men. 727 *mea quidem hercle causa vidua vivito*, ib. 1031 *mea quidem hercle causa liber esto atque ito quo voles*, Trin. 979 *sis mea causa qui lubet*, Rud. 139 *mea quidem hercle causa salvos sis licet.*

680. hunc, 'this gentleman,' Apoecides.

682. tibi supplico = 'fall suppliant before you,' as it does generally when constructed with dat., e.g. Asin. 149 *quem adeat quem conloquatur quoique irato supplicet*, Bacch. 225 and 904. A verse is lost before this line.

685. ilicet, i.e. *ire licet* (like *scilicet* and *videlicet*). It is properly a formula of dismissal, the business in hand being finished. Thus used when the court rises, and at the end of the funeral ceremonies, &c. Hence in Comedy = it's no use, it's all up = *actum est*, e.g. Amph. 338 *ilicet: man-*

AP. Édepol mancupiúm scelestum!

EP. Té profecto, Apoécides,
Níl moror mihi dépre*cari*.

AP. Fácile exoras, Épidice.

EP. Écquid agis?

PE. Tuon árbitratu?

EP. Meo hércle vero atque haú tuo.
Cónligandae haec súnt tibi hodie.

PE. At nón lubet: non cónligo.

AP. Trágulam in te inícere adornat: néscio quam fabricám facit.

EP. Tíbi moram facis quom égo solutus ádsto: age, inquam, cónliga!

PE. Át mihi magis lubét solutum té rogitare.

EP. At níl scies.

PE. Quíd ago?

AP. Quid agas? mós geratur.

EP. Frúgi's tu homo, Apoécides.

data eri perierunt una et Sosia, Cist. 518 *actum est; ilicet; me infelicem!* Curc. 186, Stich. 392, &c.

vadimonium, 'He even offers me bail,' i.e. by offering his hands to be handcuffed.

686. mancupium, accus. of exclamation after *edepol*, v. 72.

687. nil moror, 'certainly, I don't want *you*, Apoecides, to plead for me, to beg me off.' For this sense of *nil moror* cf. Curc. 515 *ego mancipem te nil moror*, Trin. 297 *nil ego istos moror faeceos mores*, ib. 511 *profecto dotem nil moror*, Stich. 712 *nil moror cuppedia*.

688. tuon arbitratu? Rud. 1355 *meus arbitratust lingua quod iuret mea*, Truc. 211 *nunc quidem meo arbitratu loquar libere quae volam*.

689. haec, fem. plur. So generally for *hae* in Plautus, e.g. Rud. 199 *haec* (these two girls), *eius sunt bonorum reliquiae*. Stich. 18 *haec res vitae me, soror, saturant*. So Lucr. III. 585, VI. 456. Lucr. never uses *hae*. In Verg. Geo. III. 305 Servius defends *haec* as archaic.

690. tragulam: *tragula* was a javelin attached to a strap (*amentum*), by which it was swung when thrown. The metaphorical use, as here, is confined to Plautus. Cf. Pseud. 407 *volui inicere tragulam in nostrum senem*, and Cas. 276 *ego pol istam iam aliquovorsum tragulam decidero*, also Most. 559 *pilum iniecisti mihi*.

691. tibi moram facis. Cf. 344 *mihi cesso quom sto*, and note there.

693. quid ago? see on v. 143. Add Bacch. 1195 N. *quid ago?* P. *quid agas, rogitas etiam?* Trin. 1062 *sed, si non dicto audiens est, quid ago?* Men. 319 *satin hoc quod vides tribus vobis opsonatumst an opsono amplius?*

mos geratur, 'humour him,' 'let him have his way.'

PE. Cédo manus igitúr.

EP. Morantur níl: atque arte cónliga.
Níhil *volunt* obnóxi*ae* esse.

PE. Fácto opere arbitrámino.

EP. Béne hoc habet: age núnciam ex me exquíre, rogita, quód lubet.

PE. Quá fiducia aúsu's primum, quae émptast nudiustértius,
Fíliam meam dícere esse?

EP. Lúbuit: ea fidúcia.

PE. Áin tu? lubuit?

EP. Áio, vel da pígnus, ni ea sit fília.

PE. Quám negat novísse mater?

EP. Ni érgo matris fíliast,

694. cedo, v. 559.

morantur níl: *moror* is transitive in Plautus, not intransitive. Hence sc. *te*, i.e. *nil te morantur*, 'they're not delaying you.'

atque, an instance of the copulative used to combine two heterogeneous phrases where we should expect either *sed* or no conjunction. Cf. Bacch. 330 *meminero et recte mones*, Mil. 523 *quin te iubeo et placide noscita*, Asin. 697 *Hem sic: abi laudo nec te equo magis est equus ullus sapiens*, where see Ussing's note.

695. nihil volunt obnoxiae esse (Ussing), i.e. *nihil cuiquam debere volunt*. Cf. Stich. 497. 'They don't want to be under any obligation to you.'

arbitramino, cf. *opperimino* Truc. 198, Pseud. 859 *progredimino*. 'You can give your opinion about that (note original meaning of *arbitror*) when the thing's done.'

696. bene hoc habet = καλῶς ἔχει.

697. nudiustertius, v. 367.

698. lubuit, 'it was my humour.' *Ea fiducia* of course ablative.

699. vel da pignus, 'lay me a wager.' *vel* (='if you like,' being 'injunctive' of *volo*, cf. *es, fer*) with imperatives has pretty much the same force as *modo:* Amph. 917 *vel hunc rogato Sosiam:* Most. 293 *vel rationem puta*, ib. 904 *vel mihi denumerato*.

ni sit, 'that she is not.' Truc. 275 *pignus da ni ligneae haec sunt quae habes Victorias*, Bacch. 1055 *edepol qui me dicat esse cruciatu malo dignum, ne ego cum illo pignus haud ausim dare*, Cas. 75 *id ni fit mecum pignus dato in urnam mulsi*, Pers. 187 *da pignus ni omnia memini*, Poen. 1240 *da pignus ni nunc perieres*.

700. mater, v. 584.

Ín meum nummum, in tuóm talentum pígnus da.
PE. Em istaec cáptiost.
Séd quis east muliér?
EP. Tui gnati amíca, ut omnem *rém* scias.
PE. Dédin tibi minás triginta ob fíliam?
EP. Fateór datas,
Ét eo argento illám me emisse amícam fili fídicinam
Pró tua filia. ístam ob rem te tétigi trigintá minis.
PE. Quómodo me ludós fecisti dé illa conductícia
Fídicina?
EP. Factum hércle vero, et récte factum iúdico.
PE. Quíd postremo argénto factumst, quód dedi?
EP. Dicám tibi:
Néque malo homini néque *maligno* tuó dedi Stratíppocli.
PE. Quór dare ausu's?
EP. Quía mi lubitumst.

701. nummum...talentum: the man who feels sure that he is right backs his opinion for a large amount against a small sum. Epidicus with the usual slave's wit reverses the process and offers to bet a two-franc-piece to a talent.

captio, v. 297. *Istaec* by attraction for *istuc*.

702. quis, supr. 533.

703. dedin tibi? 'did not I give you?' See on v. 666.

705. tetigi, 'I did you out of 30 *minae*.' For *tango* in this sense Pseud. 121 *tuom tangam patrem*, ib. 1238 *bene ego illum tetigi*, Poen. 101 *tangere hominem volt bolo*, ib. 1284 *tangere lenunculum aere militari*. Other Plautine words more or less synonymous with *spoliare* are *circumducere*, *circumvortere*, *intervortere*, *tondere*, *emungere*. From this sense of *tangere* comes *tagax*= thievish, light-fingered, as Cic. ad Att. VI. 3. 1.

706. me ludos fecisti: *ludos facere aliquem* is the regular phrase 'to make game of anyone.' Amph. 571 *ludos facis me*, Capt. 579 *nunc iste te ludos facit*. The alternative *ludos facere alicui* (Rud. 593, Most. 419, &c.) is comparatively rare. *Ludos facere aliquem*= *ludificari aliquem*. For the acc. dependent on the combined force of two words, cf. Soph. Aj. 193 *μή με κακὰν φάτιν ἄρῃ*=*μή με διαβάλῃς*, also Soph. Elect. 123, with Prof. Jebb's notes.

707. factum hercle vero, sc. *est*, therefore punctuate after *vero*. Cf. Trin. 127 *factum, neque facti piget*, ib. 429 *factum*, Poen. 1064 *factum, quod ego aegre tuli*.

708. argento factumst, v. 151.

709. maligno is Scaliger's correction of *benigno* B, J, F, Z: *neque ego indigno* Geppert: *neque bono, gnato* Ussing.

PE. Quae haéc, malum, inpudéntiast? 710
EP. Étiam inclamitór quasi servos?
PE. Quóm tu's liber, gaúdeo.
EP. Mérui, ut fierem.
PE. Tú meruisti?
EP. Vísse intro. ego faxó scies
Hóc ita esse.
PE. Quíd est negoti?
EP. Iam ípsa res dicét tibi.
Ábi modo intro.
PE. Ei, nón *pol* temerest. ádserva istum, Apoécides.
AP. Quíd illuc, Epidice,ést negoti?
EP. Máxuma hercle iniúria 715
Vínctus adsto, quóius haec hodie ópera inventast fília.
AP. Áin tu te illius ínvenisse fíliam?
EP. Inveni ét domist.
Séd ut acerbumst pró benefactis quóm mali messím metas!

710. malum, the exclamation, 'confound it,' 'the mischief.' The same half-line *quae haec, malum, inpudentiast?* occurs Men. 794. Mil. 447 *quid, malum, astas?* Bacch. 673 *quid, malum, igitur stulte &c.*, Cic. ad Att. IX. 18 *tu, malum, inquies, actum ne agas*.

711. inclamitor 'scolded.' Festus p. 108 *inclamare conviciis et maledictis consectari*, Mil. 1035 *me inclamato quia sic te volgo volgam*, Cist. 106 *nolito acriter eum inclamare*. This is the only passage quoted for the frequentative form.

quom tu's liber, gaudeo, *ironice*: cf. Men. 1033 *Salve, mi patrone, quom tu liberas me serio gaudeo*, Asin. 411 *hodie salvere iussi Libanum libertum? iam manust emissus?*

712. merui, ut fierem. Capt. 422 *meritust ut laudetur laudibus*, Bacch. 1184.

713. quid est negoti? Mil. 279 *quid negotist?* Amph. 574 *quid est negoti?* Often simply *quid est?*

ipsa res dicet. Trin. 107 *id ita esse ut credas rem tibi auctorem dabo*. Aul. 413 *res ipsa testist*. Cf. *αὐτὸ δείξει*.

714. non temerest: *non forte, non temere, non frustra*=*οὐκ ἐτός*, 'not for nothing,' i.e. he must have some good reason for wishing me to go in and see. Cf. Aul. 616 *non temere est quod corvus cantat ab laeva*, Bacch. 670 *non placet nec temerest*, Most. 681 *non mihi forte visum ilico fuit*. Periphanes goes in to see. Apoecides, left to keep an eye on Epidicus, questions him.

718. metas, '*one* reaps,' indefinite use of 2nd person=Fr. *on*,

AP. Quámne hodie per úrbem uterque súmus defessi quaérere?
EP. Égo sum defessús reperire, vós defessi quaérere.
PE. Quíd isti oratis ópere tanto? *síc* meruisse intéllego,
Vt liceat merito húius facere. cédo tu, ut exsolvám manus.
EP. Ne áttigas!
PE. Osténde vero!
EP. Nólo.
PE. Non aequóm facis.
EP. Númquam hercle hodie, níси supplicium míhi das, me solví sinam.
PE. Óptumum atque aequíssumum oras: sóccos, tunicam, pállium
Tíbi dabo.
EP. Quid deínde porro?
PE. Líbertatem.
EP. At póstea?

Germ. *man*, *&c.* Cf. Most. 70 *nimio celerius venit quod nolis quam illud quod cupide petas* = 'one wants.' So *dicas*, *crederes*, *&c.*

719. quamne, 'do you mean the girl whom,' &c. Cf. Trin. 360 *quin* (=*quine*) *comedit quod fuit quod non fuit?* = 'do you mean the man who squandered all he had?' Mil. 13 *quemne ego servavi?* Amph. 697 *quaene vigilans somniat?* Curc. 705 *quodne promisti?* Rud. 1019 *quemne ego excepi in mari?* Catull. LXIV. 180 *an patris auxilium sperem? quemne ipsa reliqui &c.*

720. defessi quaerere, v. 197.

721. isti = *istic*, v. 217.

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PE. Oro te, Épidice,
Míhi ut ignoscas, sí qui inprudens cúlpa peccaví mea:
Át ob eam rem líber esto.
EP. Invítus do hanc veniám tibi,
Níси necessitáte cogor. sólve sane, sí lubet.
GR. Híc is homost, qui líbertatem málitia invenít sua.
Plaúdite et valéte: lumbos pórgite atque exsúrgite.

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AP. Quámne hodie per úrbem uterque súmus defessi quaérere?
EP. Égo sum defessús reperire, vós defessi quaérere.
PE. Quíd isti oratis ópere tanto? *sic* meruisse intéllego,
Vt liceat merito húius facere. cédo tu, ut exsolvám manus.
EP. Ne áttigas!
PE. Osténde vero!
EP. Nólo.
PE. Non aequóm facis.
EP. Númquam hercle hodie, nísi supplicium míhi das, me solví sinam.
PE. Óptumum atque aequíssumum oras: sóccos, tunicam, pállium
Tíbi dabo.
EP. Quid deínde porro?
PE. Líbertatem.
EP. At póstea?

Germ. *man*, *&c.* Cf. Most. 70 *nimio celerius venit quod nolis quam illud quod cupide petas* = 'one wants.' So *dicas*, *crederes*, *&c.*

719. quamne, 'do you mean the girl whom,' &c. Cf. Trin. 360 *quin* (=*quine*) *comedit quod fuit quod non fuit?* = 'do you mean the man who squandered all he had?' Mil. 13 *quemne ego servavi?* Amph. 697 *quaene vigilans somniat?* Curc. 705 *quodne promisti?* Rud. 1019 *quemne ego excepi in mari?* Catull. LXIV. 180 *an patris auxilium sperem? quemne ipsa reliqui &c.*

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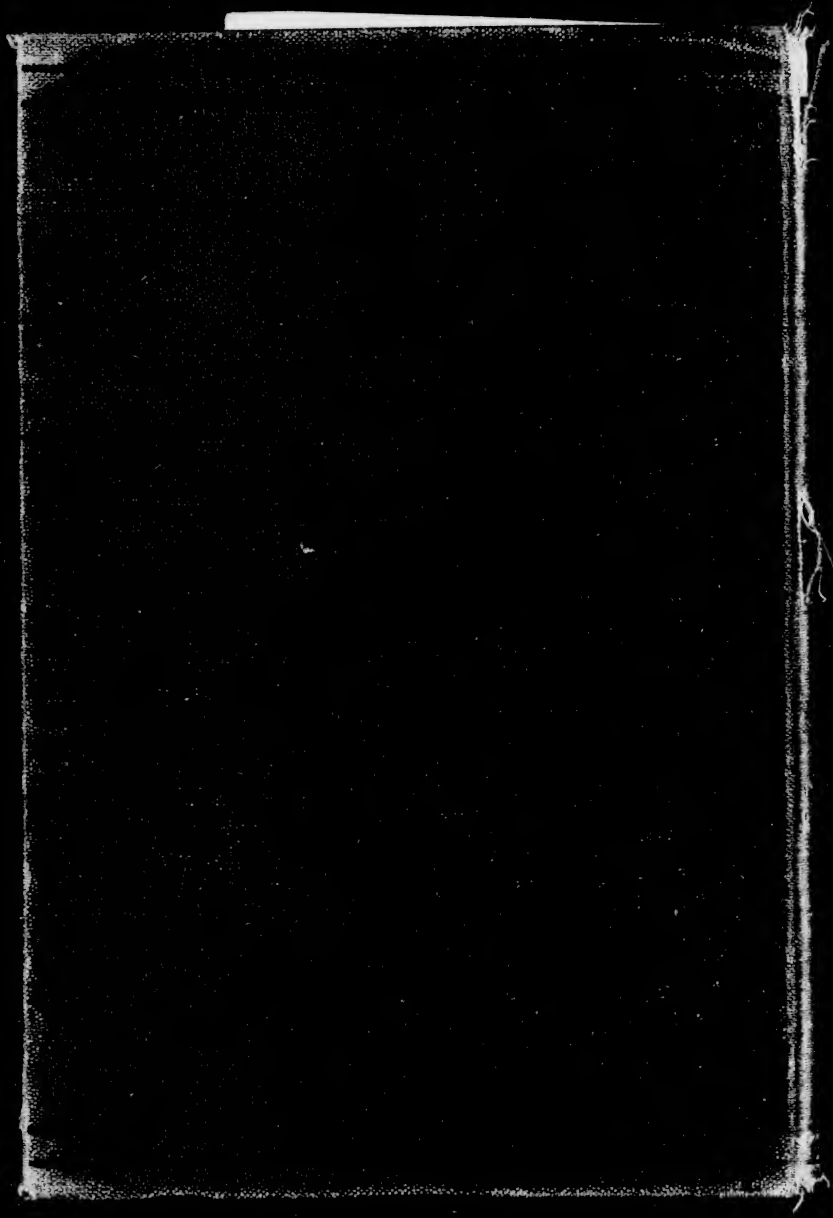
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